
BRAHMA SUTRA

CHAPTER 2

3rd Pada

*1st Adhikaranam to 13th Adhikaranam
(Sutra 1 to 32)*

VOLUME 7



PRAYER

सदाशिव समारम्भाम् शंकराचार्य मध्यमाम्
अस्मद् आचार्य पर्यन्ताम् वंदे गुरु परम्पराम्

Sadashiva Samarambham Shankaracharya Madhyamam

Asmad Acharya Paryantam Vande Guru Paramparam

*Beginning with Sadashiva, through Adi Shankaracharya in between
and upto my own preceptor*

I bow with reverence to the entire tradition of preceptors

Chapter II – Section III

17 Topics – 53 Sutras

Adhikaranam	Sutras	Details
1	1 – 7	<ul style="list-style-type: none">- Ether originates from Brahman.- No mention in Chandogya Upanishad but inclusion is implied.
2	8	<ul style="list-style-type: none">- Air originates from ether.
3	9	<ul style="list-style-type: none">- No origin of Brahman
4, 5, 6	10, 11, 12	<ul style="list-style-type: none">- Fire springs from Air, water from fire, earth from water.
7	13	<ul style="list-style-type: none">- Origination of one element from another is due not to the latter in itself but to Brahman acting in it.- Brahman who is their indweller actually evolved these successive elements.
8	14	<ul style="list-style-type: none">- Absorption of the elements into Brahman happens in the inverse order of their creation.
9	15	<ul style="list-style-type: none">- Prana, mind, and sense are created and absorbed together with the elements of which they consist.- Characteristics of Jiva as per Sruti.
10	16	<ul style="list-style-type: none">- Birth and death apply to only the body and transferred to Jiva as long as it identifies with the body.

Adhikaranam	Sutras	Details
11	17	<ul style="list-style-type: none"> - Jiva is eternal. It is not like ether and other elements produced from Brahman at creation. - Jiva is in reality identical with Brahman. - What originates is Jivas connection with its limiting adjunct such as mind, body, senses, etc., this connection is illusory.
12	18	<ul style="list-style-type: none"> - Nature of Jiva – pure intelligence, consciousness.
13	19 – 28	Purva Pakshi : <ul style="list-style-type: none"> - Jiva is Anu.
13	29	Vyasa : <ul style="list-style-type: none"> - Jiva is all pervading – in some scriptures Jiva is taken as Anu because of the qualities of internal organs.
13	30	<ul style="list-style-type: none"> - Jiva is Anu because of its connection with Buddhi.
13	31	In deep sleep : <ul style="list-style-type: none"> - Jiva is potentially connected with the buddhi, while in waking state the connection becomes manifest.
13	32	<ul style="list-style-type: none"> - Without intellect, there will be constant perception or non-perception.

Adhikaranam	Sutras	Details
14 & 15	33 – 39	- Jiva is agent, connected with instruments of action – Buddhi.
14 & 15	40	- Like carpenter is carpenter only while welding his instruments and rests after having laid them aside. - Jiva ceases to be agent in deep sleep without the instrument.
16	41 – 42	- Agent of Jiva is controlled by Ishvara. Ishvara directs the Jiva according to good or bad actions done in previous births.
17	43 – 46	- Jiva is Amsa of Brahman – Avichedavada – theory of limitation as per the adjuncts. Ishvara does not really have parts. It appears to be as though divided because of various mediums.
17	47	- Jiva must follow dos + don'ts when connected with body. - Funeral fire rejected, fire at sacrifice accepted. - When Jiva is attached to the body rules apply.
17	49	- Jiva connected to only one body and affected by properties of one body alone.

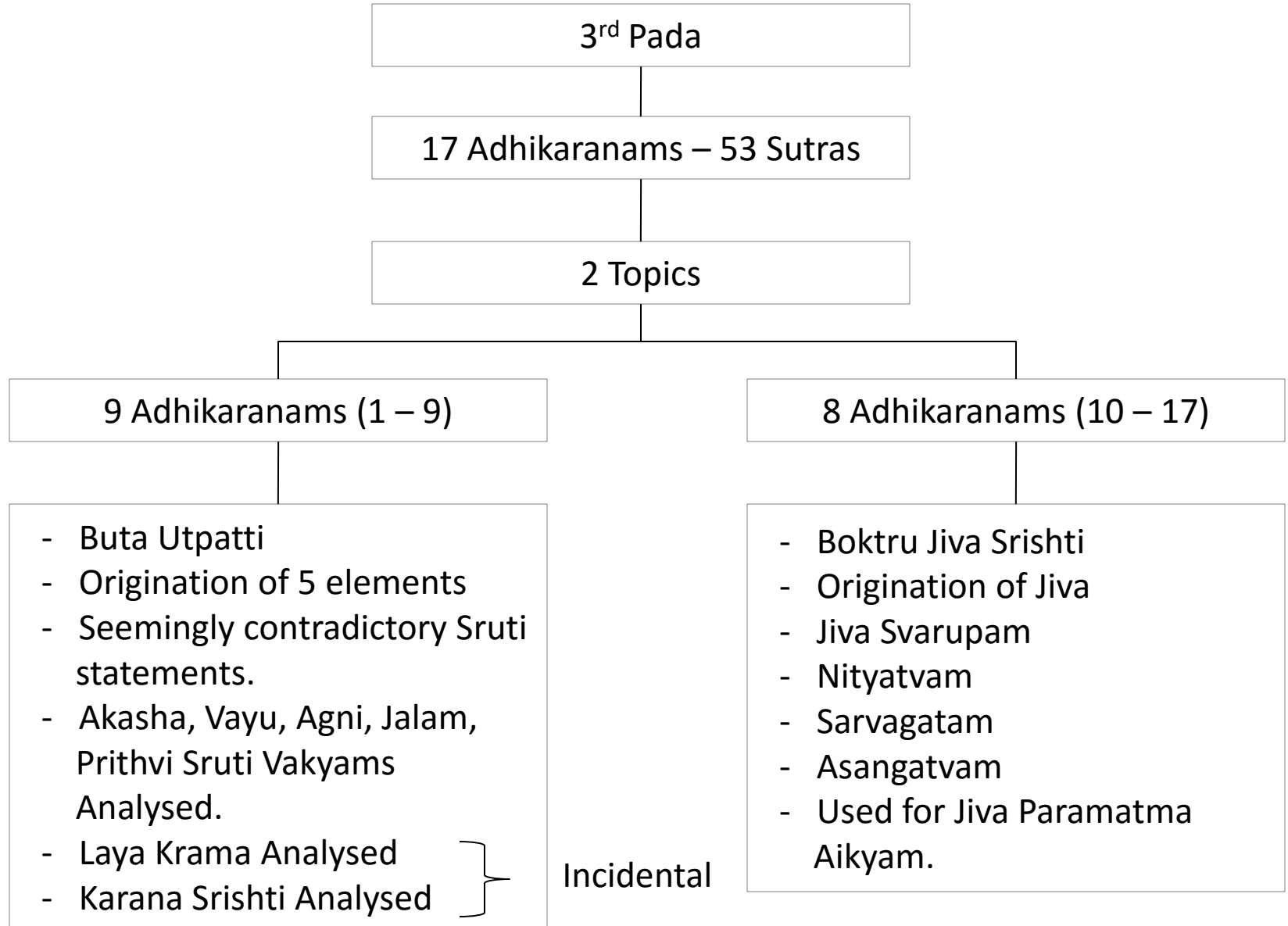
Adhikaranam	Sutras	Details
17	50	<ul style="list-style-type: none"> - Abhasavada – Pratibimbavada - Jiva is reflection of supreme in the intellect. Sankhya : <ul style="list-style-type: none"> - Jiva is all pervading - Unfair conclusion
17	51 – 53	<ul style="list-style-type: none"> - Unseen potential results can't be allocated to individual soul if Jivas in many bodies.

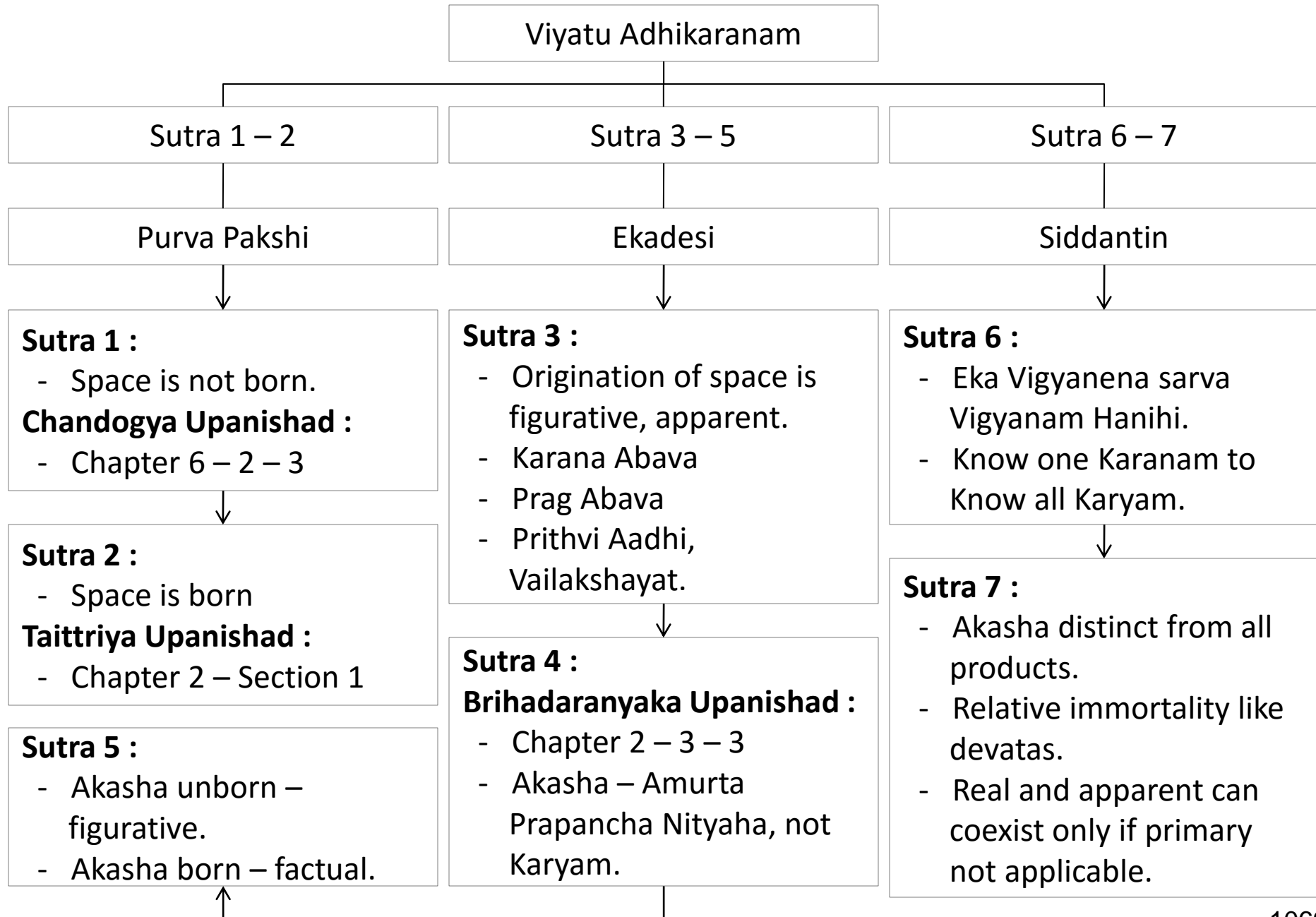
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Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत
तस्माद्यत्र क्व च शोचति स्वेदते वा
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata
aiksata bahu syam prajayeyeti tadapo'srjara
tasmadyatra kvaca socati svedate va
purusastejasa eva tadadhyapo jayante II 3 II**

That existence decided : 'I shall be many. I shall be born.' He then created fire. That fire also decided. 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmadva etasmatatmana akasah sambhutam,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah II 2 II**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

Brihadaranyaka Upanishad :

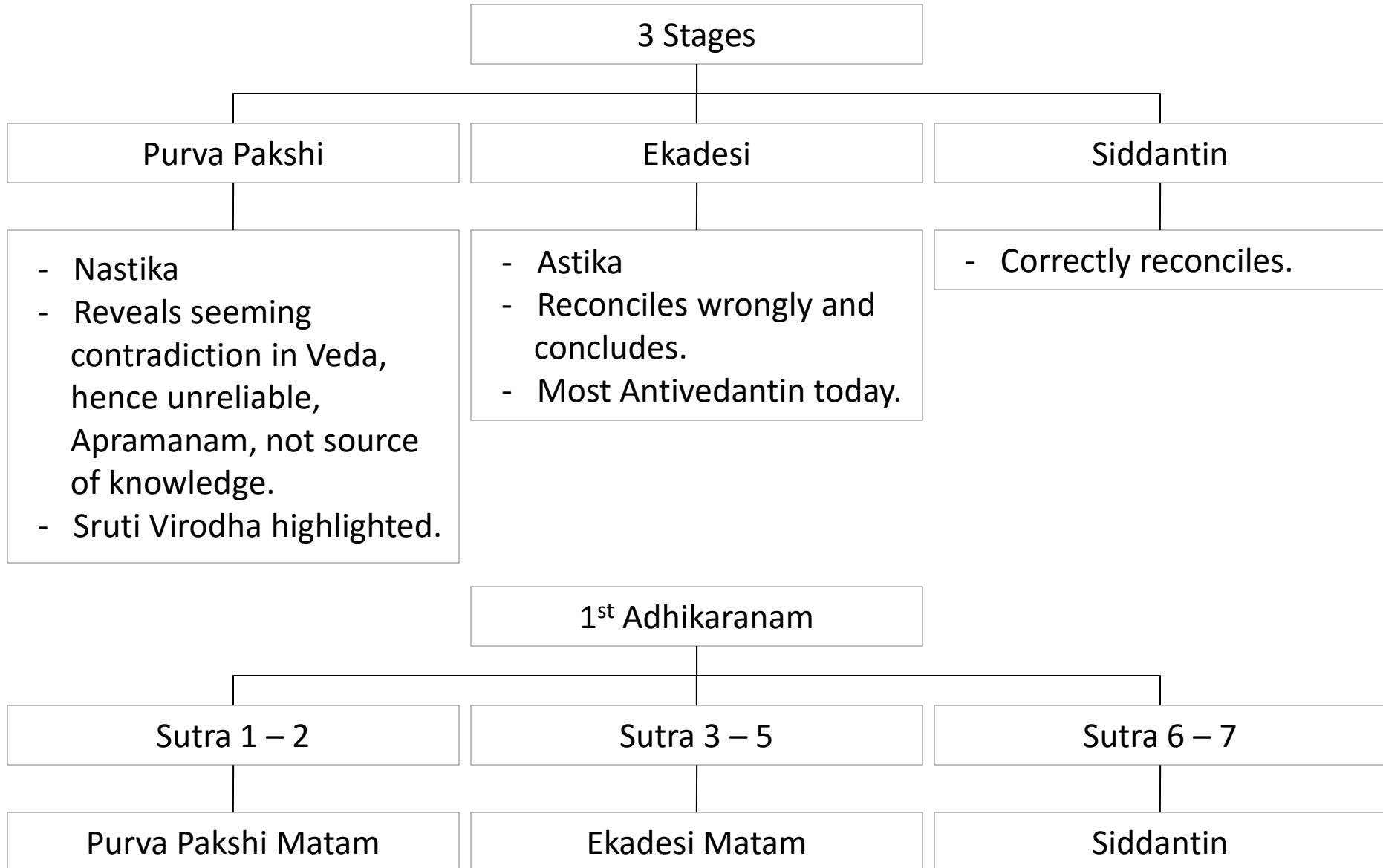
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ह्येष रसः—इत्यधिदैवतम् ॥ ३ ॥

**athāmūrtam vāyus cāntarikṣam ca, etad amṛtam etad yat,
etat tyat, tasyaitasyāmūrtasya, etasyāmṛtasya, etasya yataḥ
etasya tasyaiṣa raso ya eṣa etasmin maṇḍale puruṣaḥ,
tasya hy eṣa rasaḥ, ity adhidaivatam II 3 II**

Now the subtle - it is air and the ether. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is the being that is in the sun, for that is the essence of the undefined. This is with reference to the gods. [II – III – 3]

326. Introduction :

Pattern of discussion : 3rd and 4th Pada



327. Sutra 1 : Purva Pakshi Statement [Topic 61 – Sutra 217]

न वियदश्रुतेः ।

Na viyadasruteh ।

(The Purvapakshin, i.e., the objector says that) ether (Akasa) (does) not (originate), as Sruti does not say so. [II – III – 1]

Chandogya Upanishad :

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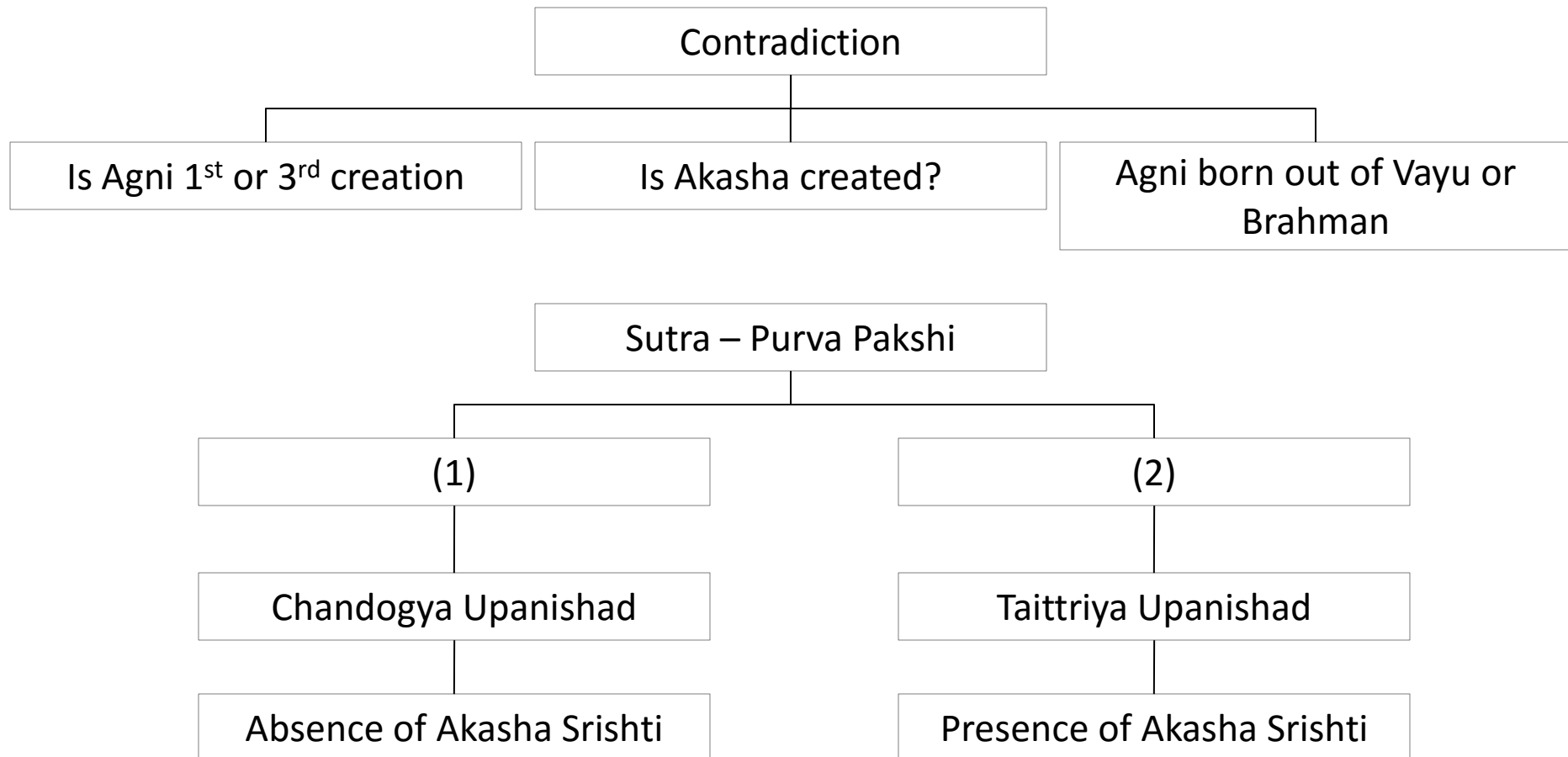
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तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
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From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

Chandogya Upanishad	Taittiriya Upanishad
a) Akasha - Srishti - Abava – Unborn b) Ishvara Visualises and creates Agni, Jalam, Bumi - Agni – 1 st Creation.	- Akasha Srishti Asti, Bava Asti. - Agni – 3 rd Creation



Word Analysis :

a) Viyatu :

- Space.

b) Na :

- Does not originate, not born.

c) Ashrute :

- Because of Absence of Sruti statements in Chandogya Upanishad.

328. Sutra 2 : Purva Pakshi Statement [Topic 61 – Sutra 218]

अस्ति तु ।

Asti tu ।

But there is (a Sruti text which states that Akasa is created). [II – III – 2]

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
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Word Analysis :

Astitu :

- However there is origination mentioned in Taittiriya Upanishad.
- Sruti contradicting, undependable.

329. Sutra 3 : Ekadesi Matam [Topic 61 – Sutra 219]

गौण्यसम्भवात् ।

Gaunyasambhavat ।

(The Sruti text concerning the origination of Akasa) has a secondary sense, on account of the impossibility (of the origination of the Akasa). [II – III – 3]

Yukti Pramanam : (Reasoning)

Word Analysis :

a) Gauni :

- Origination of space is apparent, figurative, non-factual, metamorphical.

b) Asambavat :

- Illogical, untenable, impossible.
- We give figurative meaning when actual meaning not possible.

Example :

- People in Svarga – immortal – figurative.
- Relatively longer life.

Why Akasha illogical?

3 Reasons of Purva Pakshi

Karma Abava (No cause),
Nityatvat, Niravayatvat

- Every created object endowed with parts.

Karanam

- Apratyaksham
- Unmanifest
- Avayavi
- Assembled Drivyam
- Molecule
- Wall

Prag Abava

- Can't talk of Absence of things, 4 elements in space.
- Not absence of space.

Karyam

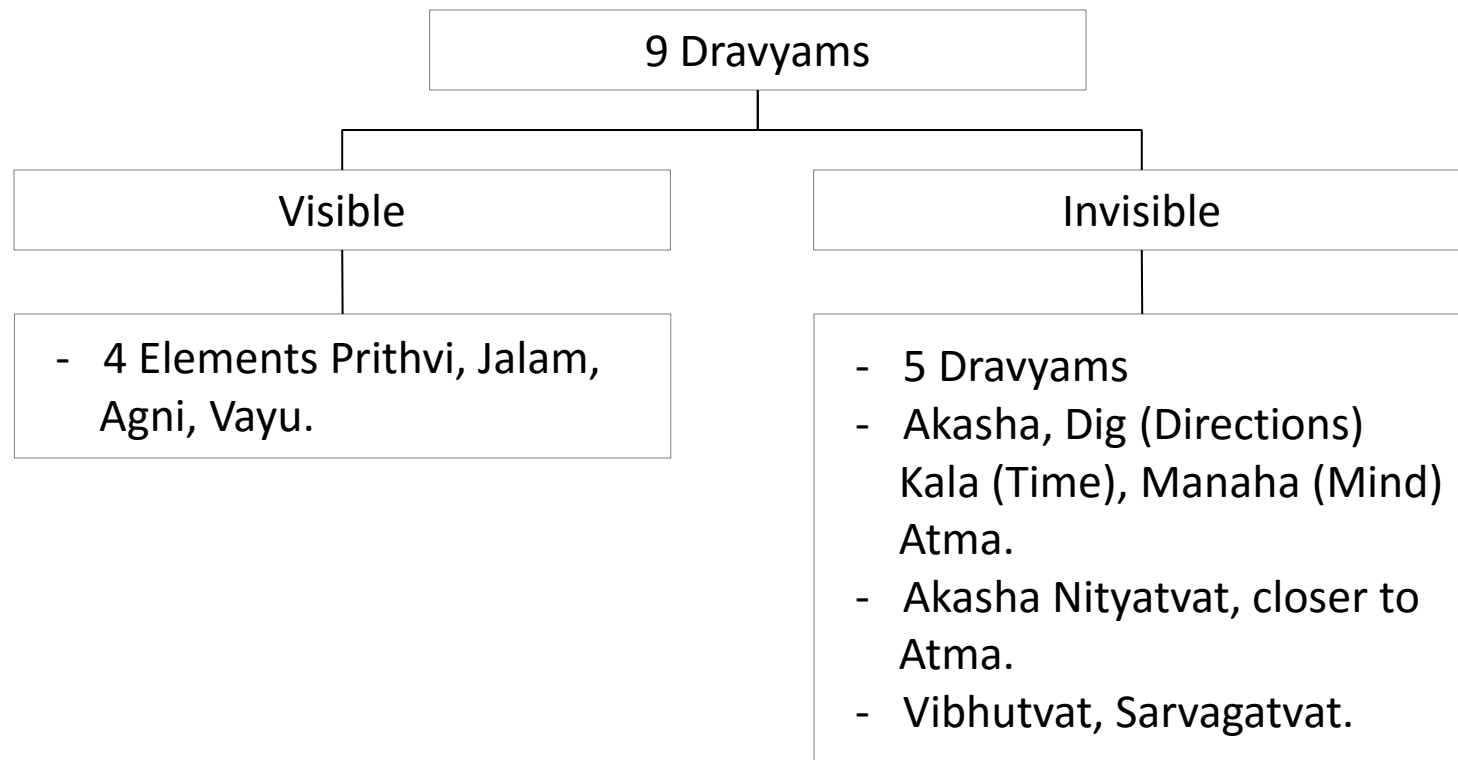
- Pratyaksham
- Manifest
- Avayavam
- Avayava Drivyam with parts
- Atoms
- Bricks

Vibhutvat, Sarvagatatvat
Prithvi, Aadhi - Vailakshayat

- Space is all pervading.
- 4 elements limited.

Conclusion :

- Akasha Nityaha.



Example :

- a) Figurative like origination of Ghata Akasha – Pot Space, container space.
- b) Create space for me to sit.
- c) Dig well, create space for water to move in.
- Chandogya Upanishad – Actual non-origination.
- Taittiriya Upanishad – Figurative non-origination.
- No contradiction, only figurative creation.

330. Sutra 4 : [Topic 61 – Sutra 220]

शब्दाच्च ।

Sabdaccha ।

Also from the Sruti texts (we find that Akasa is eternal). [II – III – 4]

- Sruti Pramanam to say Akasha is Nityaha.

Brihadaranyaka Upanishad :

अथामूर्तम्—वायुश्चान्तरिक्षं च ; एतदमृतम्, एतद्यत्,
एतत्त्यत् ; तस्यैतस्यामूर्तस्य, एतस्यामृतस्य, एतस्य यतः,
एतस्य त्स्यैष रसो य एष एतस्मिन्मण्डले पुरुषः, तस्य
ह्येष रसः—इत्यधिदैवतम् ॥ ३ ॥

athāmūrtaṁ vāyuś cāntarikṣaṁ ca, etad amṛtam etad yat,
etat tyat, tasyaitasyāmūrtasya, etasyāmṛtasya, etasya yataḥ
etasya tasyaiṣa raso ya eṣa etasmin maṇḍale puruṣaḥ,
tasya hy eṣa rasaḥ, ity adhidaivatam ॥ 3 ॥

Now the subtle - it is air and the ether. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is the being that is in the sun, for that is the essence of the undefined. This is with reference to the gods. [II – III – 3]

- Murtha – Amurtha Brahmanam.
- Akasha + Vayu – Amrutam, Amurtam.
- Agni, Jalam, Prithvi – Murtham.

Shankara :

- Akashavatu Sarvagatashcha.
- Nityaha – Source unknown.

Conclusion :

- Akasha origination is nonfactual, figurative.

Word Analysis :

Shabdashcha :

- From Vedic statements space known to be uncreated.
- Akasha Nitya, eternal, like Akasha.

331. Sutra 5 : [Topic 61 – Sutra 221]

स्याच्चैकस्य ब्रह्मशब्दवत् ।

Syacchaikasya Brahmasabdavat ।

It is possible that the one word ('sprang'—Sambhuta) may be used in a secondary and primary sense like the word Brahman. [II – III – 5]

Word Analysis :

a) Syat :

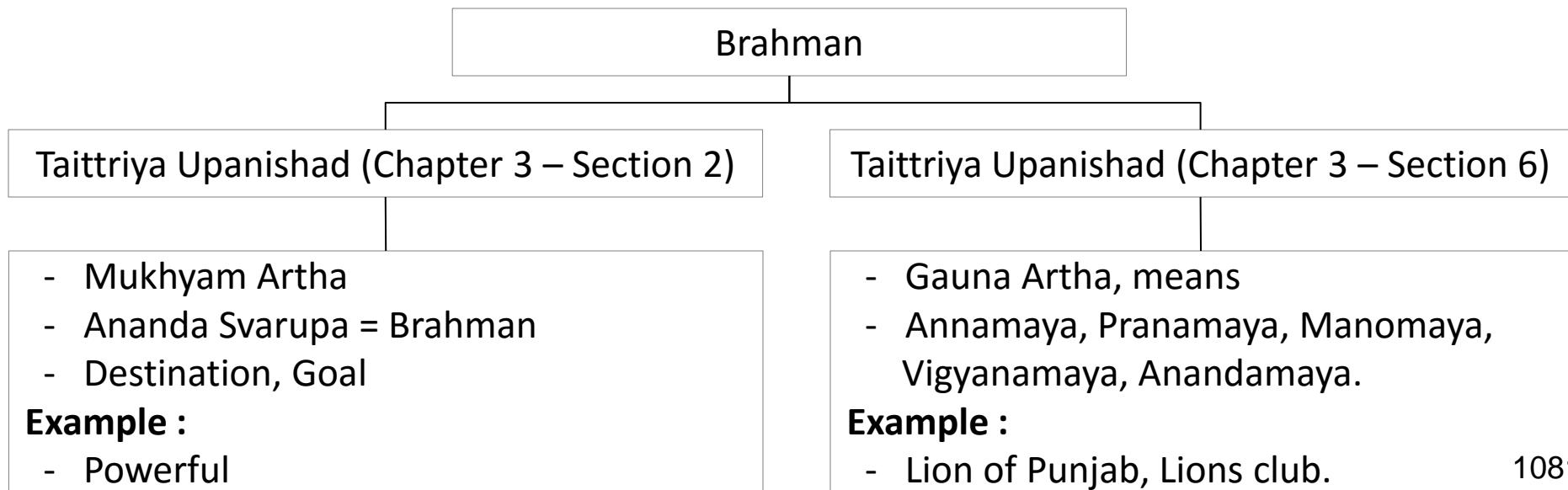
- Gauna and Mukhya Artha possible (Figurative and actual).

b) Ekasya :

- For one word – Akasha Sambutaha.

c) Brahma Shabdavatu

- Like word Brahman.



Taittiriya Upanishad :

अन्नं ब्रह्मेति व्यजानात् ।
अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते ।
अन्नेन जातानि जीवन्ति ।
अन्नं प्रयन्त्यभिसंविशन्तीति ।
तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति । त होवाच ।
तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति ।
स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥

**Annam brahmeti vyajanat ।
annaddhyeva khalvimani bhutani jayante ।
annena jatani jivanti ।
annam prayantyabhisamvisantiti ।
tadvijnaya punareva varunam pitaramupasasara ।
adhihi bhagavo brahmeti, tagm-hovaca ।
tapasa brahma vijijnasasva, tapo brahmeti ।
sa tapo'tapyata, sa tapastaptva ॥ 1 ॥**

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said : “Revered Sir, teach me Brahman”. Varuna told him : “By deep thinking (tapas) seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas.... [III – II – 1]

आनन्दो ब्रह्मेति व्यजानात् ।
आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति ।
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नदो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
महान् कीर्त्या ॥ १ ॥

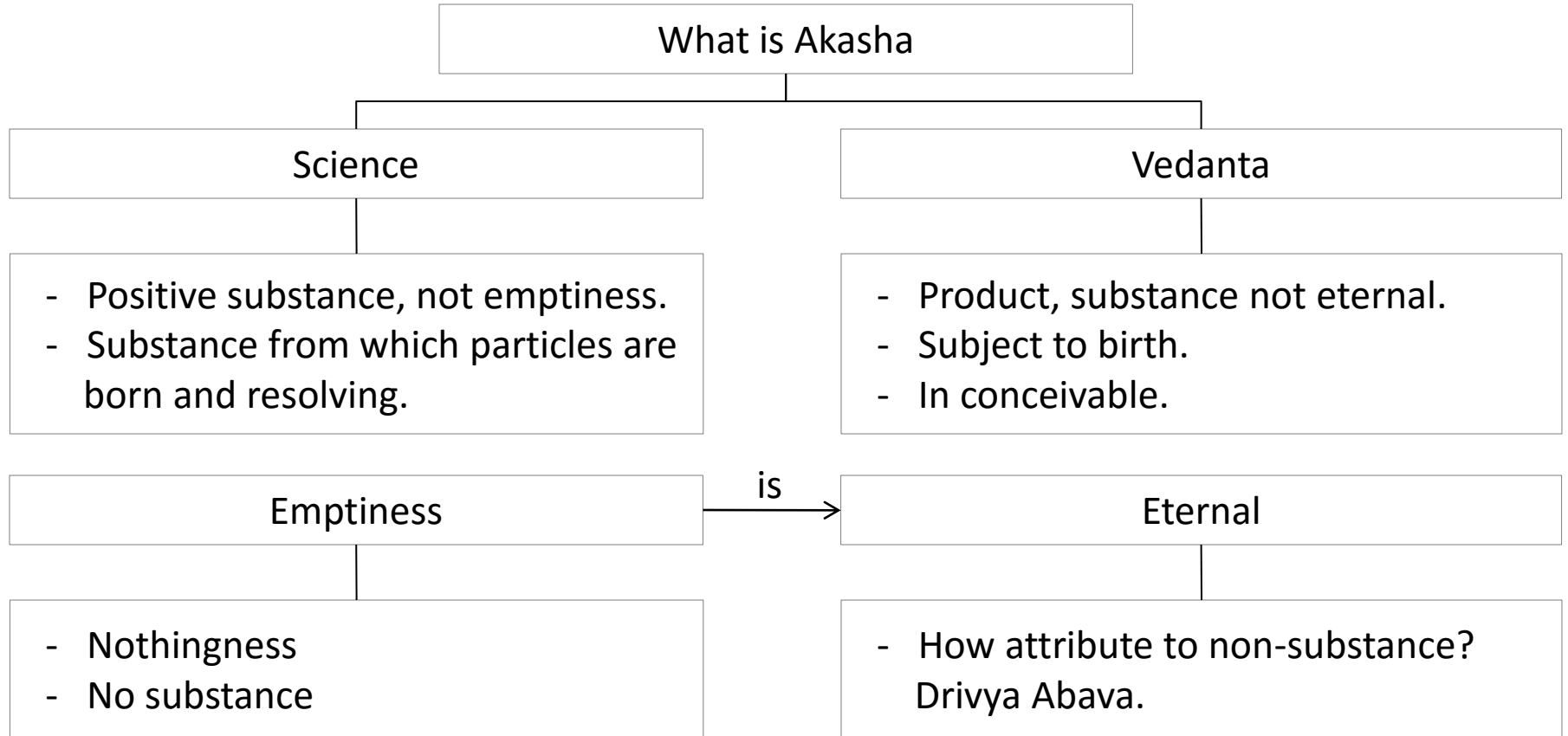
**anando brahmeti vyajanat ।
anandaddhyeva khalvimani bhutani jayante ।
anandena jatani jivanti ।
anandam prayantyabhisamvisantiti ।
saisa bhargavi varuni vidya parame vyoman pratisthita ।
sa ya evam veda pratitisthati, annavanannado bhavati ।
mahan bhavati prajaya pasubhirbrahmavarcasena ।
mahan kirtya ॥ 1 ॥**

He knew that Bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

332. Sutra 6 : [Topic 61 – Sutra 222]

प्रतिज्ञाऽहानिरव्यतिरेकाच्छब्देभ्यः । Pratijna'haniravyatirekakacchabdebhyah ।

The non-abandonment of the proposition (viz., by the knowledge of one everything else becomes known, can result only) from the non-difference (of the entire world from Brahman) according to the words of the Veda or the Sruti texts (which declare the non-difference of the cause and its effects). [II – III – 6]



- Drivya substance alone can have attribute of colour, form.

Vyasa :

- Study Chandogya Upanishad in totality.
- Eka Karana Viganena Sarva Karyam Vigyanam → Pratigya, Proposition.

Guru :

Know Karanam	All Karyams known
<ul style="list-style-type: none">- Gold- Clay- Sat Brahma, Chaitanyam nondifferent, nonseparate from world.	<ul style="list-style-type: none">- Ornament- Pots- Nondifferent, nonseparate from Karanam.- World (Akasha + others) product of Brahman.- Prapancha

- If Akasha is Akaryam, non product of Brahman, this assumption will be negated.
- Pratigya Hanih will come.
- Vyasa and Shankara use this powerful argument.

a) Brihadaranyaka Upanishad : Chapter 2 – 4 – 5 to 2 – 4 – 11

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनैव सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati, ātmanas tu kāmāya patiḥ priyo bhavati: na vā are jāyāyai kāmāya jāyā priyā bhavati, ātmanas tu kāmāya jāyā priyā bhavati; na vā are pūtrāṇām kāmāya putrāḥ priyā bhavanti, ātmanas tu kāmāya putrāḥ priyā bhavanti; na vā are vittasya kāmāya vittam priyam bhavati, ātmanas tu kāmāya vittam priyam bhavati; na vā are brahmaṇaḥ kāmāya brahma priyam bhavati, ātmanas tu kāmāya brahma priyam bhavati; na vā are kṣatrasya kāmāya kṣatram priyam bhavati ātmanas tu kāmāya kṣatram priyam bhavati; na vā are lokānām kāmāya lokāḥ priyā bhavanti, ātmanas tu kāmāya lokāḥ priyā bhavanti; na vā are devānām kāmāya devāḥ priyā bhavanti, ātmanas tu kāmāya devāḥ priyā bhavanti; na vā are bhūtānām kāmāya bhūtāni priyāṇi bhavanti, ātmanas tu kāmāya bhūtāni priyāṇi bhavanti; na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanas tu kāmāya sarvam priyam bhavati; ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsitavyaḥ: maitreyī ātmano vā are darśanena śravaṇena matyā vijñānenedaṁ sarvaṁ viditam ॥ 5 ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for ones' own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised - should be heard of, reflected on and meditated upon. By the realisation of the Self my dear, through hearing, reflection and meditation, all this is known. [II – IV – 5]

b) Chandogya Upanishad :

- Chapter 6 – 1 – 3 to 6 – 1 – 6.
- Uddalaka (father) – Svetaketu (Son).

c) Mundak Upanishad :

- Chapter 1 – 1 – 3 to 2 – 1 – 10
- Shaunaka – Angiras (Guru).
- Creation born out of Atma, product of Atma, non-different from Atma.
- World – product of Brahman.
- World – nondifferent from Brahman.
- Brahman alone appearing as world.
- Know Brahman, know world.
- Can't know world to know Brahman.
- Eka easier, Aneka Vigyana tougher.
- Use Ganesha method of Eka Pradakshina instead of Loka Pradakshina.

Word Meaning :

a) Pratigya Hanihi :

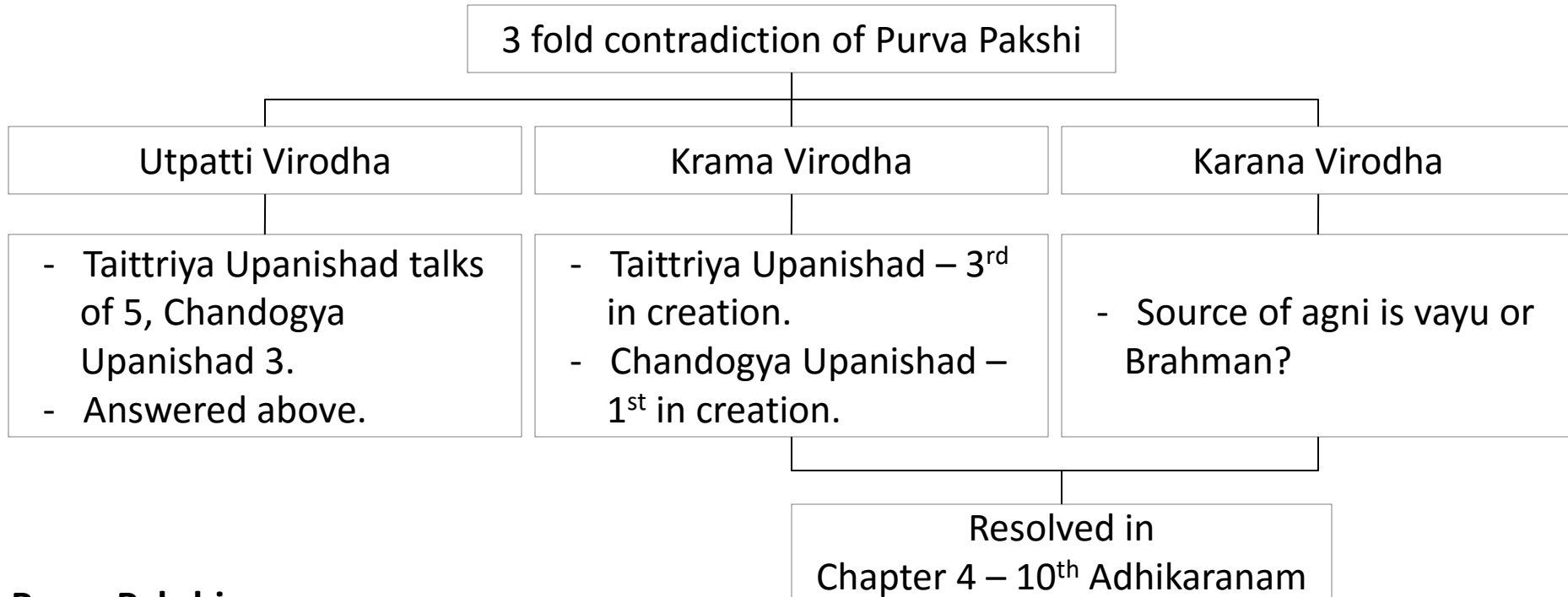
- Vedic proposition will be sacrificed, not maintained.

b) Anvaya Vyatirekena :

- Only on basis of non-difference, non-separateness of everything from Brahman.

c) Shabebyaha :

- Known through vedic statements.
- There is no contradiction. In Chandogya Upanishad, Akasha implied, implicitly. On Taittiriya Upanishad explicitly mentioned.
- Knowing one is knowing all (Omniscience).



Purva Pakshi :

- Sarva karyam does not have Absolute meaning – does not include Akasha, Vayu.

Example :

- All students come here.
- No calling Chennai population.

Example :

- All went for Lunch.
- All invited went for lunch, went for lunch.

Advaitin :

- Sarvam is relative Sarvam, not absolute.
- It only says all products are known.

Purva Pakshi : Example

- Seeing milk + water together.
- Water not product of Milk.
- Perceive together because water is nonseparate from milk.

Shankara :

- If Akasha not product of Brahman, and existing with Brahman as Nityam, Upanishad will talk about Akasha + Brahman not Ekam Eva Advitiam.

Conclusion :

- Sruti is Pramanam.

333. Sutra 7 : [Topic 61 – Sutra 223]

तन्निष्ठस्य मोक्षोपदेशात् ।

Tannishthasya mokshopadesat ।

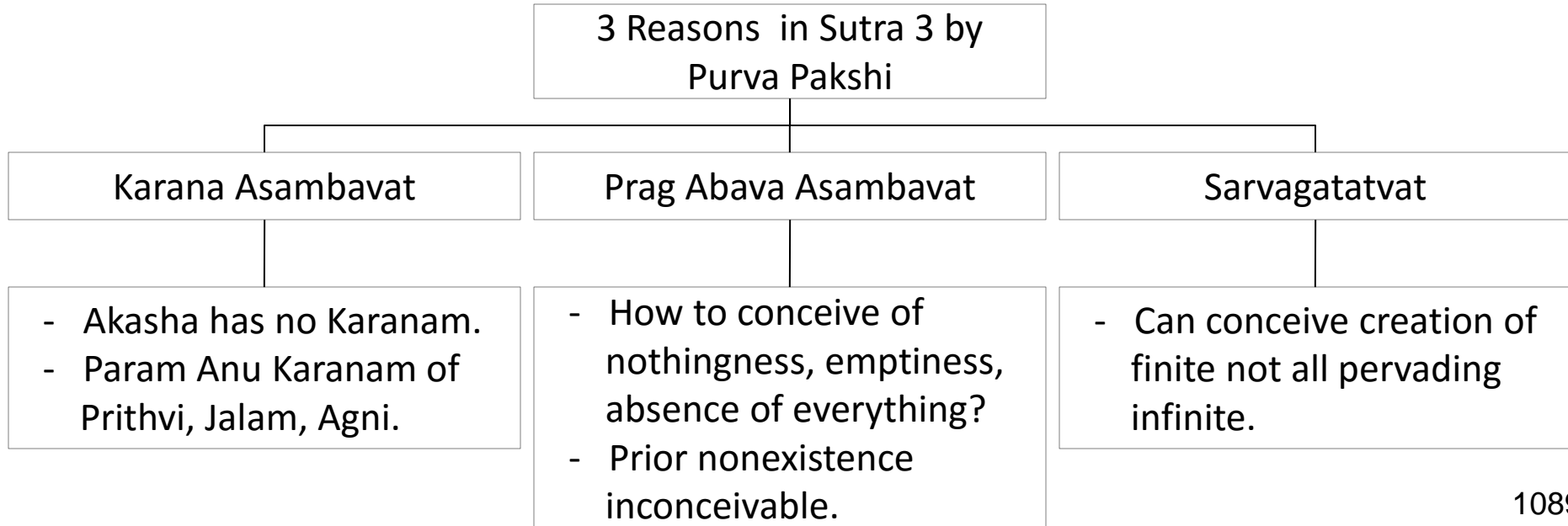
(The Pradhana cannot be designated by the term Self) because Salvation is declared to one who is devoted to that Sat. [II – III – 7]

Purpose of Eka Desi :

- To prove no contradiction in Sruti. Validate Veda but his method is wrong.

Example :

- W.r.t. Body, we say Jiva is Born, travels from body to body.
- Birth of Jiva is figurative, apparent, not real.
- Birth of Jiva or Akasha not possible, Asambavat, being Nitya.



- Vyasa refutes Karana Abavat in this Sutra.
- Sva Pratipaksha Sat Pratipaksha Dosha.
- Weakness of Argument proves and establishes opposite of 1st Argument.
- Every – Distinct object like fan, chair, Jalam is born, product.
- Akasha distinct from other 4 Butas.
- Neiyayikas quote Akasha as one of 9 Drivyams – 5 elements + Jiva + Kala + Atma + Manaha.
- Therefore Akasha is Janyaha Born.

Word Analysis :

a) Yavat Vikaram – Avayavi :

- All products are effects, Karyam.
- Not one of 6 modifications.

b) Tu :

- To emphasise, exception.

c) Vibhagaha :

- Distinctly defined Vibaktaha.

d) Loka Vatu :

- As seen in all objects in the world.

- Akasha is relative eternity not absolute eternity (Apekshika Nityatvam).
- Space is substance with property of accommodation.
- Conceive of Accommodation because you have objects to Accommodate.
- Can there be accommodation required for absence of things.
- Akasha Abasa is Accommodation Abava when things absent. Prior nonexistence can be conceptualised.
- Experience daily Akasha Abava in sleep – Kala Nasti, Akasha Nasti, Padartha Na Santi.
- Therefore space Abava is conceivable and experientiable.
- Possibility of space Abava mentioned in Shastra.

Brihadaranyaka Upanishad :

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्वह्रस्वमदीर्घमलौहितमन्नेहमच्छायमतमोऽचाय-
नाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमचागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किञ्चन,
न तदश्नाति कश्चन ॥ ८ ॥

sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanaḥ, atejaskam, aprāṇam, amukham, amātram, anantaram,
abāhyam; na tad aśnāti kiṁ cana, na tad aśnāti kaś cana ॥ 8 ॥

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [III – VIII – 8]

- Brahmans description – in negative language – Asthulam, Alohitam, Anakasham...

- Brahman is free from all elements and properties of elements.
- With Sruti, Yukti, Anubava in Sushupti, we can talk of Prag Abava – Nonexistence of Akasha.
- If prior nonexistence is possible, origination is also possible.

Science :

- Before Big bang, can't talk of space and time simultaneously.

Argument No. 1 :

Eka Desi	Vedanta
- Akasha Utpatti not possible.	- Prior nonexistence, conceivable, experiencable.

Argument No. 2 :

- Karanam for origination is not there.

Shankara :

- Problem for Nyaya theory of creation.
- All products are assemblage, combination of constituent parts.

Karanam / Cause	Karyam / Effect
<ul style="list-style-type: none"> - Constituent parts many. - Bricks put together - Thread put together (One substance) - Avayavi - Plural - Prithvi – Param Anu - Jalam – Param Anu - Many fruits. 	<ul style="list-style-type: none"> - Wall - Cloth - Avayavi - Singular - Prithvi - Jalam - Fruit Salad

Vedanta / Cause	Effect
Singular	Plural

Shankara :

- No rule that in composite product all composite parts should belong to same specie.
- Wall / cloth / fruit salad exception.
- Many composite items in creation with constituent parts belonging to different specie.
- Example : Car, House, Body
- According to Nyaya.
- Body – Only Earth.
- Fish – Only Water.

2nd Theory :

- Many constituent parts produces effect.
- Product not born only out of assemblage but also from modification of one material also.

One cause	Many effects by modification
Gold	Ring
Clay	Pot
Ekam	Anekam
Amoeba	Many by division

- Sajitiya Aneka Dravyam (creation by Assemblage) is only Partially applicable.

Shankara :

- Akasha's pervasiveness and partlessness in relative knowable world only, not absolutely.
- Akasha has form but difficult to conceive.
- Akasha is only a product.

Conclusion :

- Akasha is born from Brahman.

334.

2nd Adhikaranam

Matarishva (Vayo) Adhikaranam – One Sutra

Sutra 8 : [Topic 62 – Sutra 224]

एतेन मातरिश्वा व्याख्यातः । Etena matarisva vyakhyatah ।

By this i.e., the foregoing explanation about Akasa being a product, (the fact of) air (also being an effect) is explained. [II – III – 8]

Controversy

Chandogya Upanishad

Chapter 6 – 2 – 3 :

- Vayu not mentioned as Born.

Taittiriya Upanishad

Chapter 2 – Section 1 :

- Vayu born out of Akasha.

Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत
तस्माद्यत्र क्व च शोचति स्वेदते वा
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata
aiksata bahu syam prajayeyeti tadapo'srjara
tasmadyatra kvaca socati svedate va
purusastejasa eva tadadhyapo jayante II 3 II**

That existence decided : 'I shall be many. I shall be born.' He then created fire. That fire also decided. 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmadatmana akasah sambhutam,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah II 2 II

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Is Vayu born or not?
- Use same sutras of 1 – 7 from 1st Adhikaranam.

Word Analysis :

a) Etena :

- By this.

b) Matarishva :

- Matari Akasha – Shvayate.
- That moves in the Sky = Vayu.

c) Vyakyataha :

- Controversy is also resolved.

Asambavadi Adhikaranam – One Sutra

Sutra 9 : [Topic 63 – Sutra 225]

असम्भवस्तु सतोऽनुपपत्तेः ।

Asambhavstu sato'nupapatteh ।

But there is no origin of that which is (i.e., Brahman), on account of the impossibility (of such an origin). [II – III – 9]

- Diversion Sutra – next should be Agni Srishti.

Controversy :

- Is Sat – Brahman, Karana Brahman also born?

Answer :

- Sat Brahman can't be born.
- Causeless cause of creation.

7th Sutra :

- Akasha born because it is distinct entity different from Vayu, Agni, etc (Vibhaktatvat).

Brahman	Creation
<ul style="list-style-type: none"> - Chetanam - Atma distinct - Is it also born? 	<ul style="list-style-type: none"> - Jadam - Anatma

Controversy

Chandogya Upanishad

Chapter 6 – 2 – 1 :

- Sat eva soumya...
- Sat Brahman was there in beginning itself, not created entity.
- From Sat Brahman, everything came.

Taittiriya Upanishad

Chapter 2 – Section 7 :

- Asat va idam agre....
- Sat was born from nonexistence.
- Origination of Brahman?

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुतसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदज्जायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यते इति ॥ १ ॥

*asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti ॥ 1 ॥*

In the beginning was verily this non-existence. From that the existent was born. That created itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

Eka Desi :

- Sat is born.

3 Arguments of Purva Pakshi :

a) Akashavatu :

- We supplied and added origination of Akasha, Sruti did not mention. Same way we add Sat Brahman origination.

b) Vibaktatvat : (Distinctness)

- Akasha distinct entity from other elements. Hence born.

Sat	Universe
<ul style="list-style-type: none">- Drk- Chetanam	<ul style="list-style-type: none">- Drishyam- Achetanam, Maya, 5 elements, Sthula, Sukshma Shariram.

c) All Karanams – Karyams :

- Akasha, Vayu, Agni, Jalam, Prithvi, Oshadaya.
- Karanams and Karyams.

3 Reasons to establish non-origination of Brahman :

a) Karana Asambavat :

- What can be Karanam of Sat?
- Nasti Satyetu – Kam Sada?

2 Possibilities of Sat Origin

- Existence itself
- Need not be born, already there.
- Existence can't be destination of anyone.
- Nonexistent entity, can't have goal of existence.

- Nonexistence
- Can't be born.
- From nothing, nothing alone can be born.
- Katham Asataha Sat Jayate?

Shankara offers 3rd possibility :

Samanya Karanam	Visesha Karyam
<ul style="list-style-type: none">- Gold- Brahman is Samanya Sat without name and form.- General existence without any name and form is Brahman.	<ul style="list-style-type: none">- Specific name and form ↓ Ring

How do you know Brahman is Samanya Satta?

a) Karana Abavat : Sruti

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुतसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

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tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Upanishad negates Sajatiya, Vijatiya, Svagata Bheda and says Brahman is general existence.
- Viseshana Satta, existence alone can be born.
- Karana Abavat – No origination of Brahman.

b) Srutehe :

- Brahman is not born out of anything.
- Brahman has no cause to be born.

(i) Svetasvaturo Upanishad :

न तस्य कश्चित् पतिरस्ति लोके न चेक्षिता नैव च तस्य लिङ्गम् ।
स कारणं करणाधिपाधिपो न चस्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

na tasya kascit patir asti loka na cesita naiva ca tasya lingam I
sa karanam karanadhipadhipo na casya kascij janita na cadhipah II 9 II

No one in the world is His master, no has anybody any control over Him. There is no sign by which He can be inferred. He is the cause of all, and the ruler of individual souls. He has no parent, nor is there any one who is His lord.
[Chapter 6 – Verse 9]

(ii) Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn-babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire II 18 II

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

(iii) Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Kruta – Akruta means – Brahman is not a product of anything.
- If Brahman is Karyam, it will be subject to destruction.
- What has origination will have destruction.
- Atma is negator of everything.
- Atma remains after negating everything.
- If Atma is also negated, who will talk about absence of Atma.
- This sutra negates Purva Pakshi + Ekadesi Matam.

Word Meaning :

a) Tu :

- However, Brahman is different from Pancha Butas.

b) Sataha :

- Akasha and Brahman are close.
- Akasha has Utpatti, Brahman has no origination.

c) Asambavaha :

- Sat Brahman has no origination.

d) Anupapattehe :

- Since, it is not possible, illogical.
- Karana Asambavat – Srutehe.

Purva Pakshi – Refutation :

a) Chandogya Upanishad :

- Sat – Brahman alone was there in beginning. Therefore Sat not born.

b) Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadvā idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti ॥ 1 ॥

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

c) Brihadaranyaka Upanishad :

- Chapter 1 – 2nd Brahmanam
- Asat – Eva idam agre asit.
- Ghata Bashyam.

Sat	Asat
<ul style="list-style-type: none"> - Manifest universe - Vishesha Satta 	<ul style="list-style-type: none"> - Unmanifest - Cause - Unmanifest butter in milk, oil in seed, energy in sun – useless.

- Here Shastra focuses on Sat – as manifest universe.
- Sruti not talking about origination of existence but origination of manifest universe.
- Therefore no contradiction in Sruti.

3 Arguments of Eka Desi :

a) Akashavatu :

- Akasha utpatti supplied by us, not in Sruti.
- Similarly can't we supply Brahman's origination?

Shankara :

- For Eka Vigyanena Sarva Vigyanam, had to supply origination of Akasha.
- Brahman's origination can't and need not be supplied.

b) Vibaktatvat :

- Distinct entity unlike other items in creation.

Shankara :

- Initially we discuss Atma – Anatma Bheda, Viveka.
- Then we introduce 2 orders of reality like waking and dream.
- Atma and Universe.
- Difference is a form of relationship.

3 Levels of Understanding :

- a) I am Chaitanyam different from all.
 - b) I am Cause of all.
 - c) I am all.
- I am consciousness, world is matter. World is product of Consciousness.
 - There is no matter different from consciousness.

Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद ; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma tam parādād yo'nyatrātmano brahma veda.

kṣatram tam parādād yo'nyatrātmanaḥ kṣatram veda.

lokās tam parādur yo'nyatrātmano lokān veda. devās tam

parādur yo'nyatrātmano devān veda. bhūtāni tam parādur

yo'nyatrātmano bhūtāni veda. sarvaṁ tam parādād

yo'nyatrātmano sarvaṁ veda. idam brahma, idam kṣatram,

ime lokāḥ, ime devāḥ, imāmi bhūtāni, idam sarvaṁ, yad ayam ātmā ॥ 6 ॥

The Brahmana ousts one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are the Self. [II – IV – 6]

- Atma – Anatma
 - Brahman – World
 - Vibaktatvam nasti.
 - Sat Brahman is causeless cause.
 - Mula Karanam Brahman not a Karyam.
 - Avastha Dosha.
- } Not different to talk about origination

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

Na nirodho na cotpattir-na baddho na ca sadhakah ।
na mumuksur-na vai mukta ityesa paramarthata ॥ 32 ॥

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [II – K – 32]

- If Brahman is Karyam.
- Many logical problems – Ghatavatu....
- Ultimate Brahman not Karanam or Karyam also.

- **How did the world come?**
 - Who said the world came?
 - I have a feeling, its your confusion.
 - Remove confusion.
- Na Nirodha, Chopattihi...

Mandukya Upanishad :

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

na kascij-jayate jivah sambhavo-'sya na vidyate I
etat-tad-uttamam satyam yatra kincin-na jayate II 48 II

No Jiva – the ego-centric separative creatures – is ever born. There does not exist any cause (which can produce them as its effect). This (Brahman) is that highest Truth where nothing is ever born. [III – K – 48]

Conclusion :

- Brahman is Karana Karya Vilakshanam.

336.

4th Adhikaranam

Tejo'dhikaranam – One Sutra

Sutra 10 : [Topic 64 – Sutra 226]

तेजोऽतः तथा ह्याह ।

Tejo'tah tatha hyaha ।

Fire (is produced) from this (i.e., air), so verily (declares the Sruti). [II – III – 10]

- Buta Boktru Srishti Sruti Virodha Adhyaya.

Controversy

Chandogya Upanishad

- Chapter 6 – 2 – 3
- Agni = Brahma Karyam

Taittiriya Upanishad

- Chapter 2 – Section 1
- Agni = Vayu Karyam

Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत
तस्माद्यत्र क्व च शोचति स्वेदते वा
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata
aiksata bahu syam prajayeyeti tadapo'srjara
tasmadyatra kvaca socati svedate va
purusastejasa eva tadadhyapo jayante II 3 II**

That existence decided : 'I shall be many. I shall be born.' He then created fire. That fire also decided. 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नमः । अन्नात्पुरुषः ।

tasmadva etasmadatmana akasah sambhutah,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah || 2 ||

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Parentage not clear – Vayu or Brahman?

- **Eka Desi :**

Agni is Brahma Karyam.

a) Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyaabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva || 2 ||

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

b) Kaivalya Upanishad + Mundak Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।
khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 15 ॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [Verse 15] & [II – I – 3]

c) Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati II 3 II**

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Idagum sarvam asrijata.
- Only if everything is accepted as Brahma karyam, then only Brahma Vigyanena Sarva Vigyanam Bavati.
- How Eka desi explains? Through grammar – Vayo vai agni.
- Panchami Vibakti used – 5th Case Apadana Panchami – from, after Vayu... Agni born.
- After 1st Child, 2nd Child born not out of 1st child.
- Out of Parent, after 1st Child, 2nd Child born...
- Yatho va imani... means agni born out of Brahman.

Shankara : 1st Argument

- Agni born out of Vayu.

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmadatmana akasah sambhutah,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah II 2 II

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Agni born out of Vayu sruti statement will become invalid, meanaingless.

Eka Desi :

- Sruti statement Kaivalyo Upanishad + Mundak Upanishad will become invalid, meaningless.

Shankara :

- Sruti does not say directly.
- Some born directly, some indirectly.
- Agni immediately born out of Vayu.
- Ultimately Agni born out of Brahman only.
- Agni – Sakshat Brahma Karyam.
- We are born out of our Parents – directly, indirectly. Out of Prithvi, Agni, Jalam, Vayu, Akasha, Brahman.

Gita :

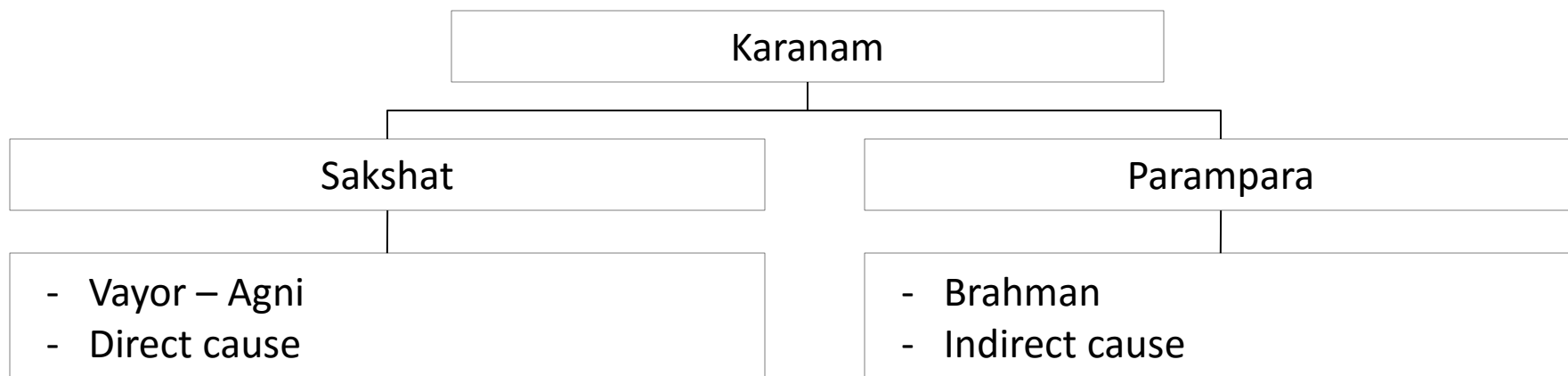
बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च॥ १०.४ ॥

Lord says, “The capacity to understand (intellect), knowledge, freedom from delusion, forgiveness, truthfulness, self-restraint, calmness, happiness, pain, existence, non-existence, fear, and also fearlessness, and further,” [Chapter 10 – Verse 4]

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः॥ १०.५ ॥

Lord says, “Non-injury, equanimity, contentment, austerity, charity, fame, ill-fame – these many different kinds of “Qualities of beings” arise from Me alone”. [Chapter 10 – Verse 5]

- From me, Jagat Karanam Brahman, varieties of emotions – Bavaha in Antahkaranam are born.
- Antahkaranam from Panchabuta, Ishvara.
- Smriti, Jnanam, Apohanam from Ishvara / Brahman.



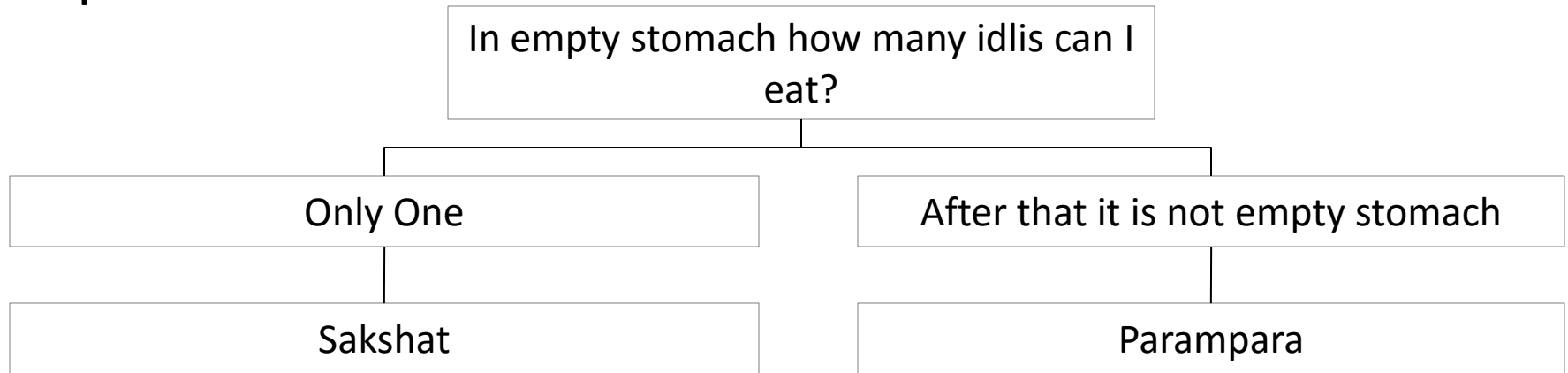
2nd Argument of Eka Desi :

- Eka Vigyanena Sarva Vigyanam.

Shankara :

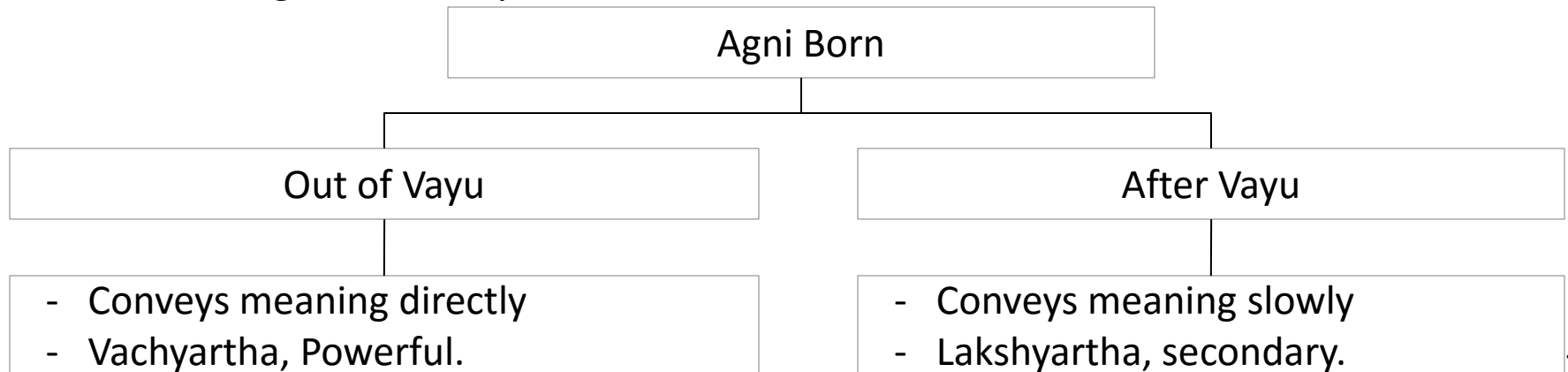
- Everything should be Brahma Karyam for Eka Vigyanena.
- Only Akasha – direct product of Brahman.

Example :



3rd Argument of Eka Desi :

- What is grammatically correct?



Shankara :

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmadatmana akasah sambhutih,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah II 2 II

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Atmanaha – Panchami Vibakti – 5th case out of, from – not after.
- From Atma, Akasha born Apadana Panchami.
- After Earth, herbs, food born not out of.

Chandogya Upanishad :

- Agni indirectly born out of Brahman – Parampara Karyatvam.

337.

5th Adhikaranam

Abadhikaranam – One Sutra

Sutra 11 : [Topic 65 – Sutra 227]

आपः ।

Apah ।

Water (is produced from fire). [II – III – 11]

Controversy

Mundak Upanishad

Taittiriya Upanishad

Chapter 2 – 1 – 3 :

- Jalam – born out of Brahman.

Chapter 2 – Section 1 :

- Jalam born out of fire.

Mundak Upanishad :

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

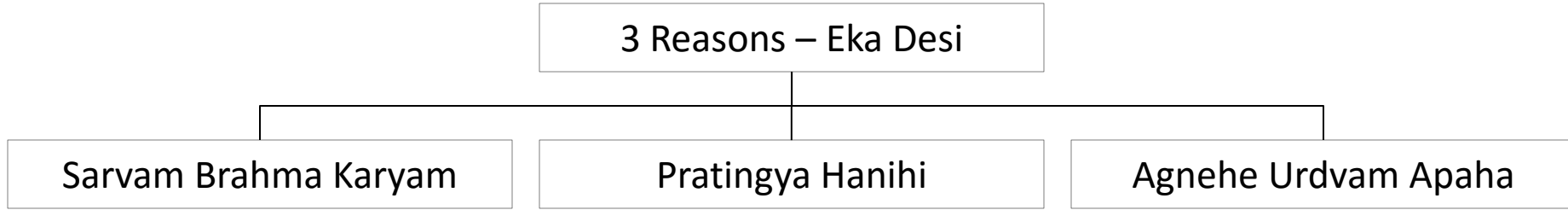
From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmadatmana akasah sambhutah,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah II 2 II

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]



Shankara :

- Sruti says “Agnehe Apaha”.

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6th Adhikaranam

Prithvi Adhikaranam – One Sutra

Sutra 12 : [Topic 66 – Sutra 228]

पृथिवी अधिकाररूपशब्दान्तरेभ्यः । Prithivi adhikararupasabdantarebhyah ।

The earth (is meant by the word 'Anna') because of the subject matter, colour and other Sruti texts. [II – III – 12]

Controversy

Chandogya Upanishad

Chapter 6 – 2 – 4 :

- Brahman creates Agni, water and atman.

Taittriya Upanishad

Chapter 2 – Section 1 :

- Annam born out of Prithvi.

Chandogya Upanishad :

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता
अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं
भवत्यद्य एव तदध्यन्नाद्यं जायते ४

Ta apa aiksanta bahvyah syama prajayemahiti ta
annamasrjanta tasmadyatra kvaca varsati tadeva bhuyisthamannam
bhavatyadbhya eva tadadhyannadyam jayate II 4 II

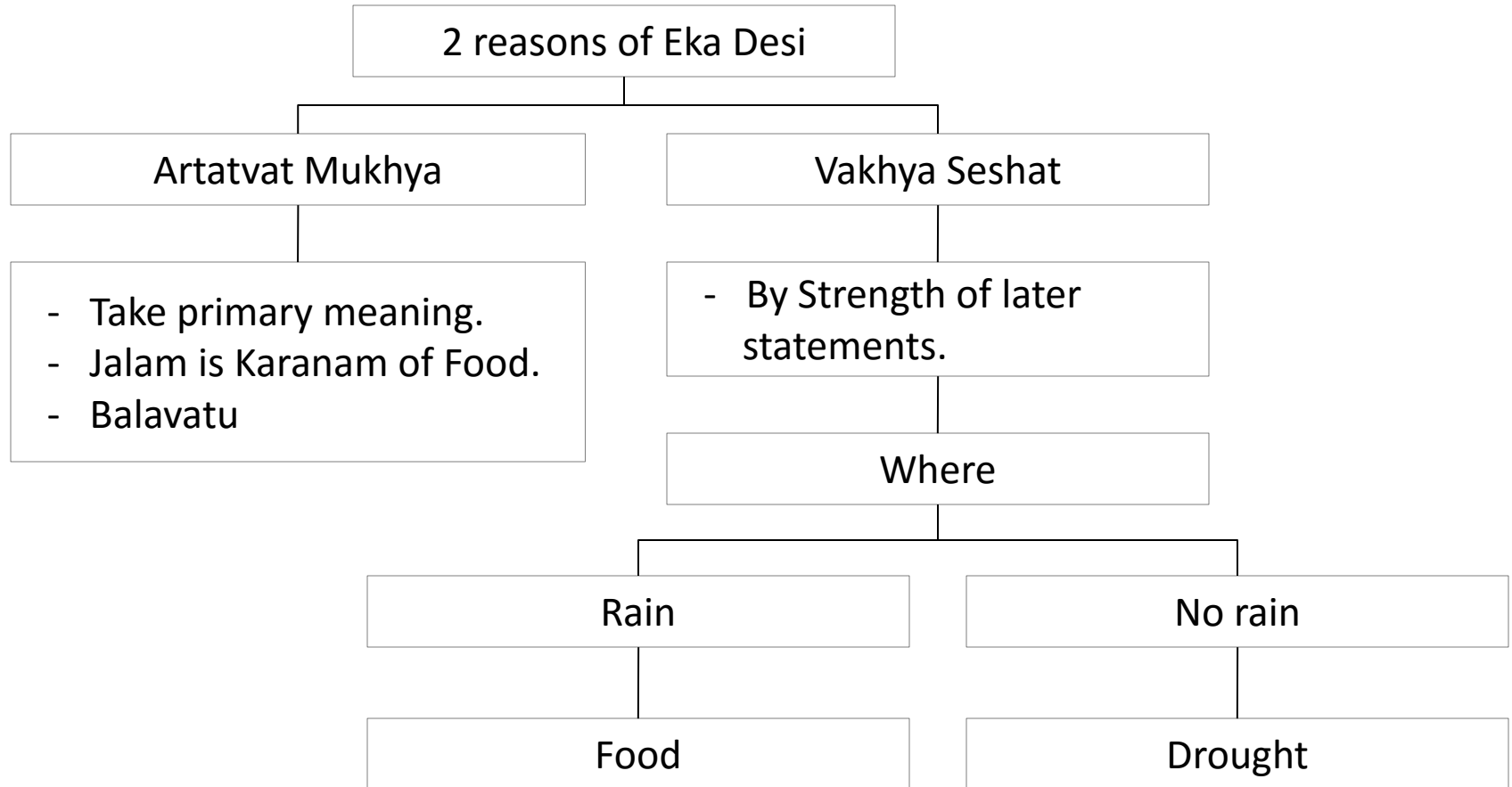
That water decided : I shall be many. I shall be born. That water then created food. This is why whenever and wherever there is rain, at once food grows in great abundance. It is from water that food is produced. [6 – 2 – 4]

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

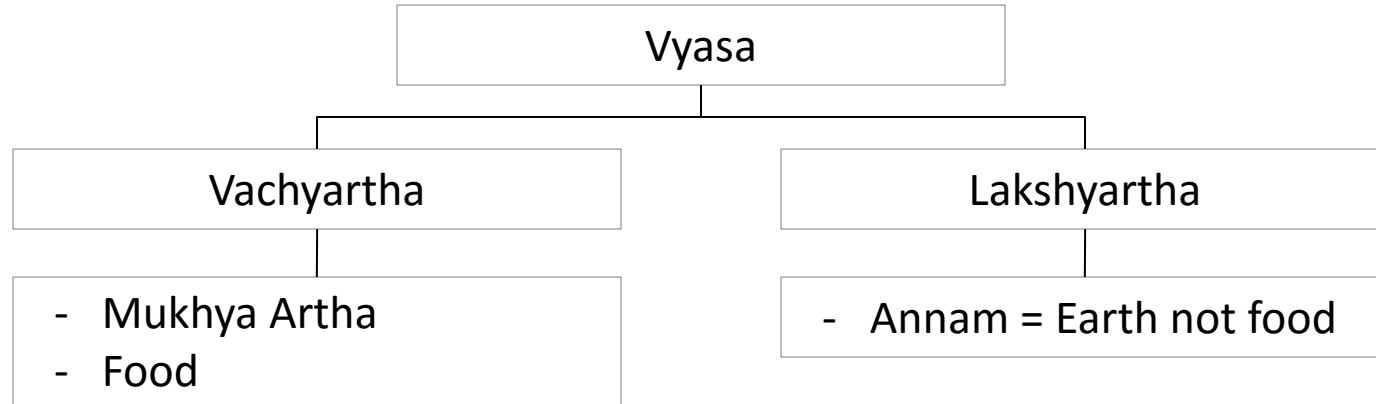
tasmadva etasmadatmana akasah sambhutam,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah || 2 ||

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]



Shankara :

- From Jalam, Prithvi alone is born.
- Annam here not food says Vyasa.



Reasons :

a) Context of Pancha Butas here Vayu + Akasha implied.

b) Chandogya Upanishad :

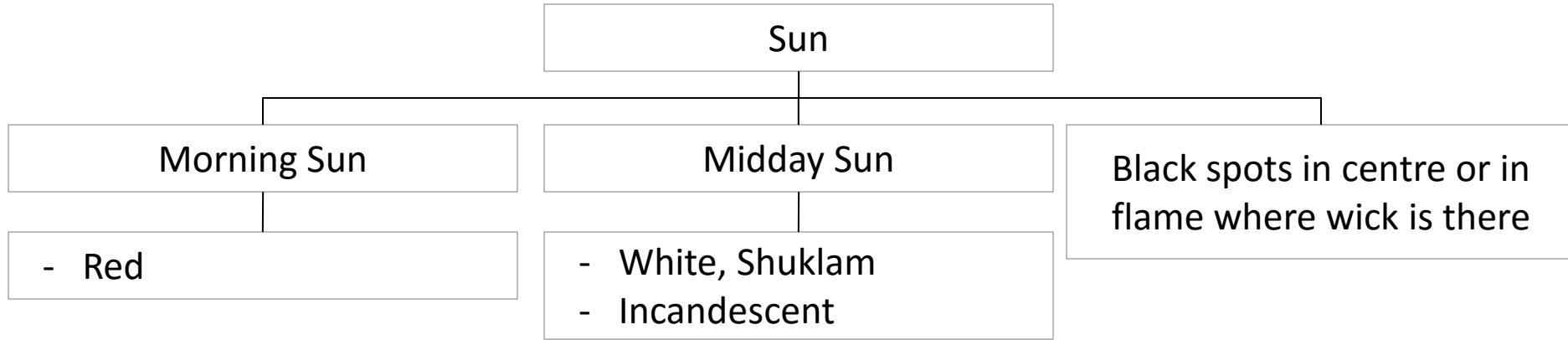
तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत
तस्माद्यत्र क्व च शोचति स्वेदते वा
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata
aiksata bahu syam prajayeyeti tadapo'srjara
tasmadyatra kvaca socati svedate va
purusastejasa eva tadadhyapo jayante II 3 II**

That existence decided : 'I shall be many. I shall be born.' He then created fire. That fire also decided. 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

Agne	Rohitaha	Red
Apaha	Shukla	White
Prithvi	Krishna	Dark

3 colours inherrent
in all products



c) Shabdavantebyaha :

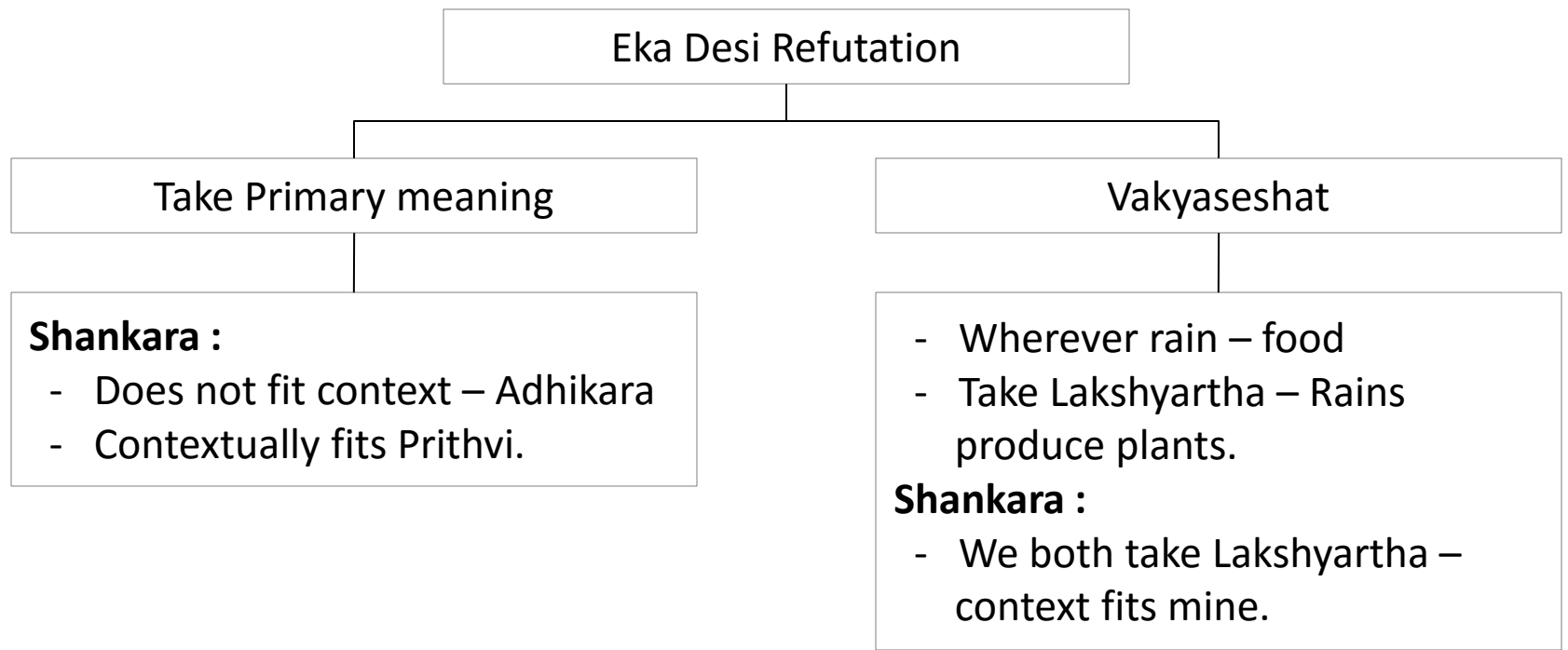
- Other Sruti statements = Prithvi alone.
- Born out of water not Annam.

Brihadaranyaka Upanishad :

आपो वा अर्कः ; तद्यद्वापं शर असीत्तत्समहन्यत ।
सा पृथिव्यभवत् ; तस्यामश्राम्यत् ; तस्य श्रान्तस्य तप्तस्य
तेजो रसो निरवर्तताग्निः ॥ २ ॥

āpo vā arkaḥ. tad yad apāṁ śara āsīt, tat samahanyata,
sā pṛithivy abhavat, tasyām aśrāmyat. tasya śrāntasya
taptasya tejo raso niravartatāgniḥ ॥ 2 ॥

Water is Arka. What was there (like) froth on the water was solidified and became this earth. When that was produced, he was tired. While he was (thus) tired and distressed, his essence, or lustre, came forth. This was Fire. [I – II – 2]



Purva Pakshi refutation :

- Why veda creates confusion?
Annam out of Jalam, or Prithvi out of Jalam.

Shankara :

- We interpret veda not question veda.
- Veda is Pramanam like constitution.

Word Analysis :

a) Prithvi Adhikara :

- Earth only meant in Chandogya Upanishad – Chapter 6 – 2 – 4.

Chandogya Upanishad :

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता
अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं
भवत्यन्न एव तदध्यन्नाद्यं जायते ४

Ta apa aiksanta bahvyah syama prajayemahiti ta
annamasrjanta tasmadyatra kvaca varsati tadeva bhuyisthamannam
bhavatyadbhya eva tadadhyannadyam jayate II 4 II

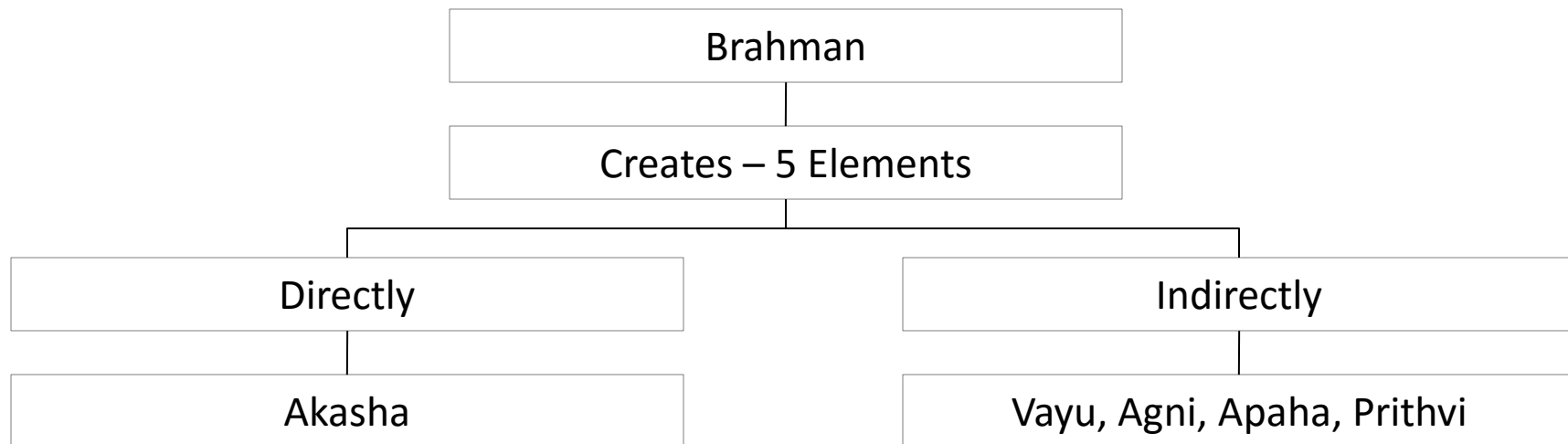
That water decided : I shall be many. I shall be born. That water then created food. This is why whenever and wherever there is rain, at once food grows in great abundance. It is from water that food is produced. [6 – 2 – 4]

b) Adhikara Rupa Shabdarantebyaha :

- Because of context, colour and Sruti Statements, Prithvi alone is born out of Jalam. Pancha Buta Srishti over.

Conclusion :

- Taittiriya Upanishad Chapter 2 – Section 1 is correct.



- Brahman is Sarva Upadana Karanam – material cause of all 5 elements.
- Eka Vigyanena Sarva Vigyanam Vedic Pratingya valid.

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7th Adhikaranam

Tadabhidhyanadhikaranam

Sutra 13 : [Topic 67 – Sutra 229]

तदभिध्यानादेव तु तल्लिङ्गात् सः । Tadabhidhyanadeva tu tallingat sah ।

But on account of the indicating mark supplied by their reflecting, i.e., by the reflection attributed to the elements, He (i.e., the Lord is the creative principle abiding within the elements). [II – III – 13]

- What about intelligent cause of 5 elements?
- Saguna Brahman – Ishvara is he intelligent cause (Nimitta Karanam) or not?

Purva Pakshi

Chandogya Upanishad

Chapter 6 – 2 – 3 & 4

- By mere tapas, Sankalpa Shakti, by mere awareness of Jivas Punya papa karmas Ishvara projects universe.

Taittiriya Upanishad

Chapter 2 – Section 6 :

- So'kamyata idagum.... [2-6-3]
- Maya Sahita Brahman – desired and willed, creation was born to fulfill Karma Phalams of Jiva.
- Ishvara – Sarva Nimitta Karanam.

Mundak Upanishad

Chapter 1 – 1 – 9 :

- Tapas defined as Jnanam yas Sarvasya Sarva Vittu.



Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत
तस्माद्यत्र क्व च शोचति स्वेदते वा
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata
aiksata bahu syam prajayeyeti tadapo'srjara
tasmadyatra kvaca socati svedate va
purusastejasa eva tadadhyapo jayante II 3 II**

That existence decided : 'I shall be many. I shall be born.' He then created fire. That fire also decided. 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

ता आप ऐक्षन्त बह्वयः स्याम प्रजायेमहीति ता
अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं
भवत्यन्न एव तदध्यन्नाद्यं जायते ४

**Ta apa aiksanta bahvyah syama prajayemahiti ta
annamasrjanta tasmadyatra kvaca varsati tadeva bhuyisthamannam
bhavatyadbhya eva tadadhyannadyam jayate II 4 II**

That water decided : I shall be many. I shall be born. That water then created food. This is why whenever and wherever there is rain, at once food grows in great abundance. It is from water that food is produced. [6 – 2 – 4]

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati II 3 II**

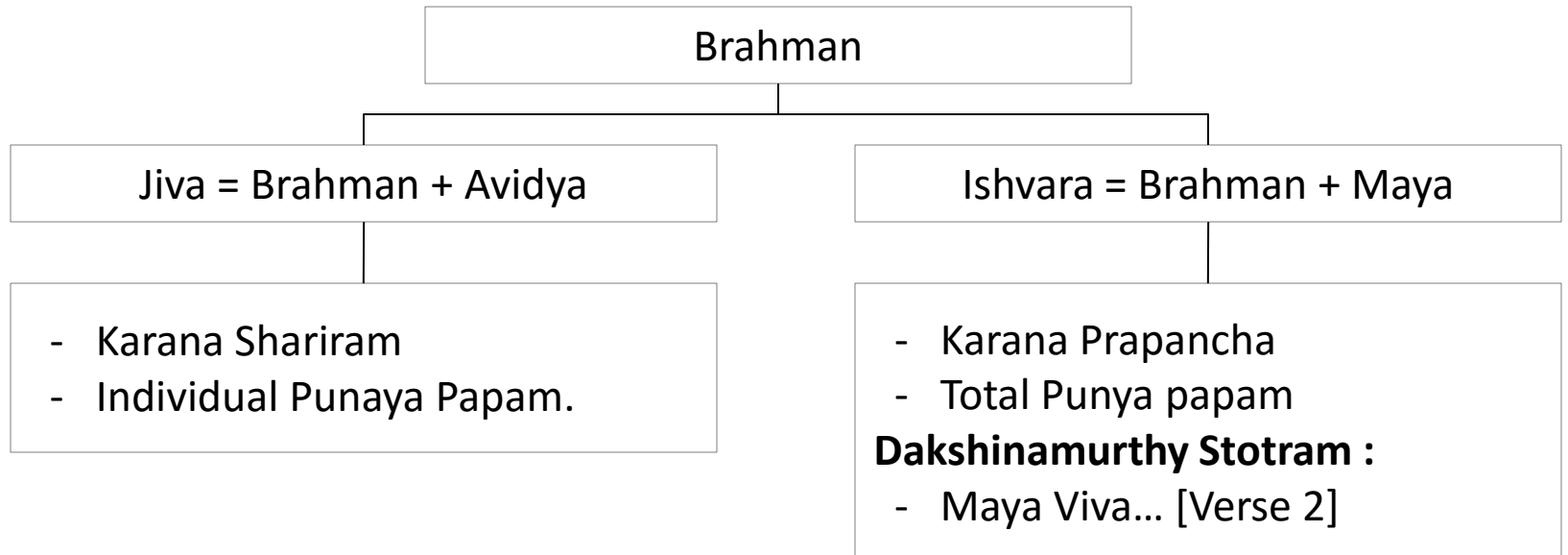
He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]



Dakshinamurthy Stotram :

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya-Antar-Iva-Angkuro Jagad[t]-Idam Praangga-Nirvikalpam Punah
Maayaa-Kalpita-Desha-Kaala-Kalanaa Vaicitrya-Citrii-Krtam |
Maayaavi-Iva Vijrmbhayaty-Api Mahaa-Yogi-Iva Yah Sve[a-I]cchayaa
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||2||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

Upanishad does mischief :

- Brahman visualised and created fire.
- Brahman = Intelligent cause because it visualised (clue – refer Ikshaadi Adhikaranam).
- Intelligent Cause for Akasha is Brahman.
- Intelligent cause for Vayu is Akasha and so on.
- For Prithvi Srishti Jalam visualised.

Eka Desi :

- Brahman is Buta Karanam.
- Buta Devatas inside the Butas are Nimitta Karanam.

- Agni element is Jadam.
- Agni Devata is Chetanam.

Siddantin :

- Antaryami Ishvara is Nimitta Karanam.
- Saguna Brahma alone is creator and visualiser of 5 elements.
- Ishvara present even in 5 elements.

Gita :

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a machine. [Chapter 18 – Verse 61]

- Agni Antaryami Buta Ishvara visualised not Agni Devata, or Varuna Devata.
- Brihadaranyaka Upanishad : 3rd Chapter – 7th Brahmanam.

3 Factors - Agni

Visible

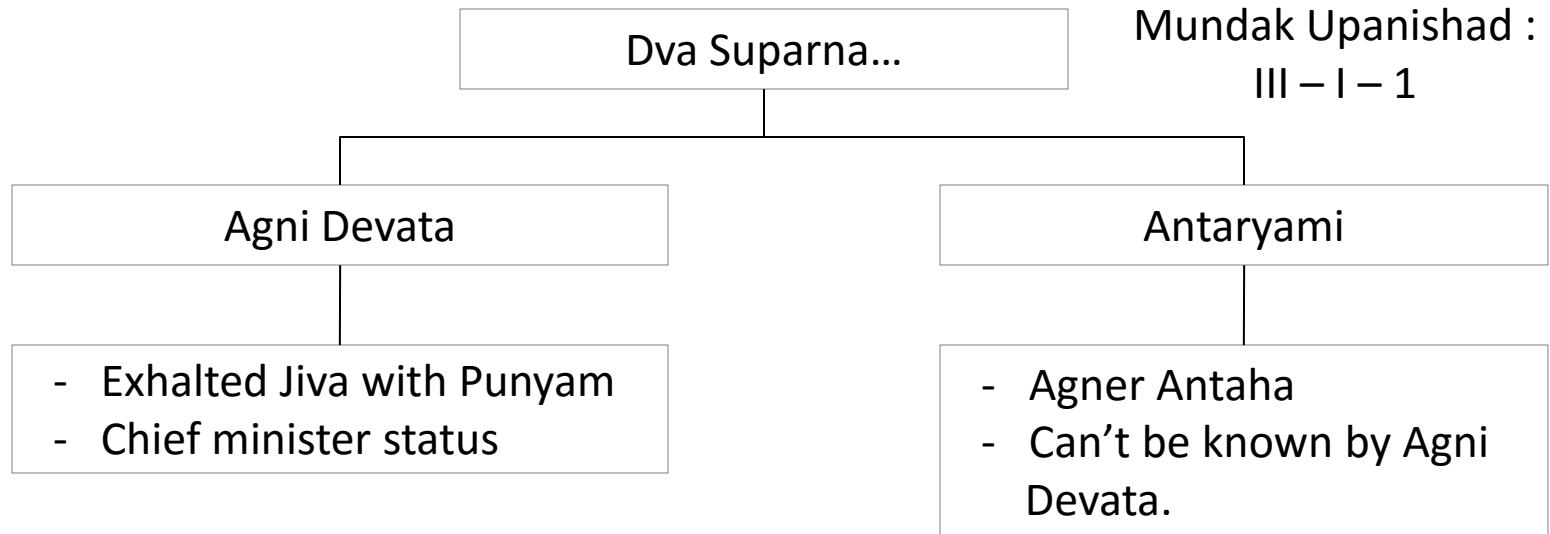
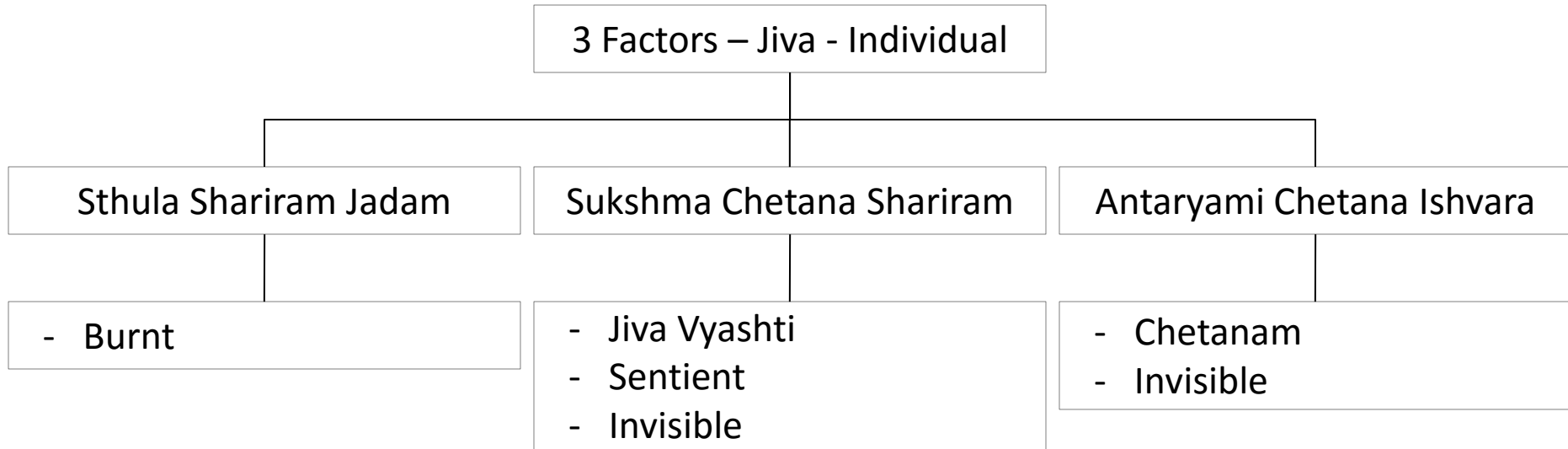
- Agni
- Jadam

Invisible

- Agni Devata
- Chetanam

Invisible

- Antaryami Ishvara
- Chetanam



Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

- Agni Devata not Nimitta Karanam.
- Alpagya – karya buta, not visualiser.
- Ishvara is visualiser (Maya Sahitam Brahma).
- Neither Agni Shariram or Agni Devata knows Ishvara.
- Bheda mentioned – Halwa for Visishta Advaitin.
- We focus on Tat Tvam Asi, Abheda.

Word Analysis :

a) Tu Saha Eva :

- Indeed, Parameshwara or Saguna Brahman alone creates everything is implied meaning.

b) Tad Abi Dhyanat :

- By visualising the products as Nimitta Karanam of creation.

c) Tu :

- Unlike Purva Pakshi statement Ishvara alone creator of everything.

d) Tal Lingat :

- Tatu – Lingat



Saguna Ishvara has Vedic references.

Brihadaranyaka Upanishad :

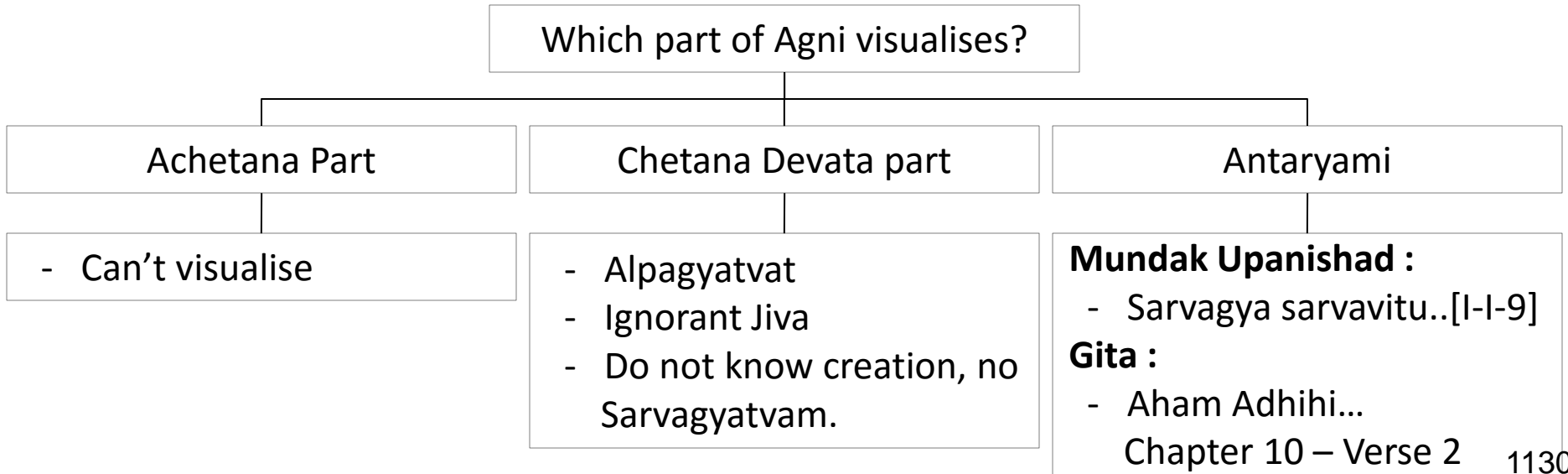
यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः, यं पृथिवी न वेद,
यस्य पृथिवी शरीरम्, यः पृथिवीमन्तरो यमयति, एष त
आत्मान्तर्याम्यमृतः ॥ ३ ॥

yaḥ pṛthivyāṁ tiṣṭhan pṛthivyā antaraḥ, yaṁ pṛthivī na veda,
yasya pṛthivī śarīram, yaḥ pṛthivīm antaro yamayati,
eṣa ta ātmāntaryāmy amṛtaḥ || 3 ||

He who inhabits the earth but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler your own immortal self. [III – VII – 3]

- Antaryami located in 5 elements visualises creation for each subsequent stage.

Eka Desi Refutation :



Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

Gita :

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ १०.२ ॥

Lord says, “Neither the host of gods, nor the great Rishis know My origin; for, in every way, I am the source of all the Devas and the Rishis”. [Chapter 10 – Verse 2]

Viparyayadhikaranam

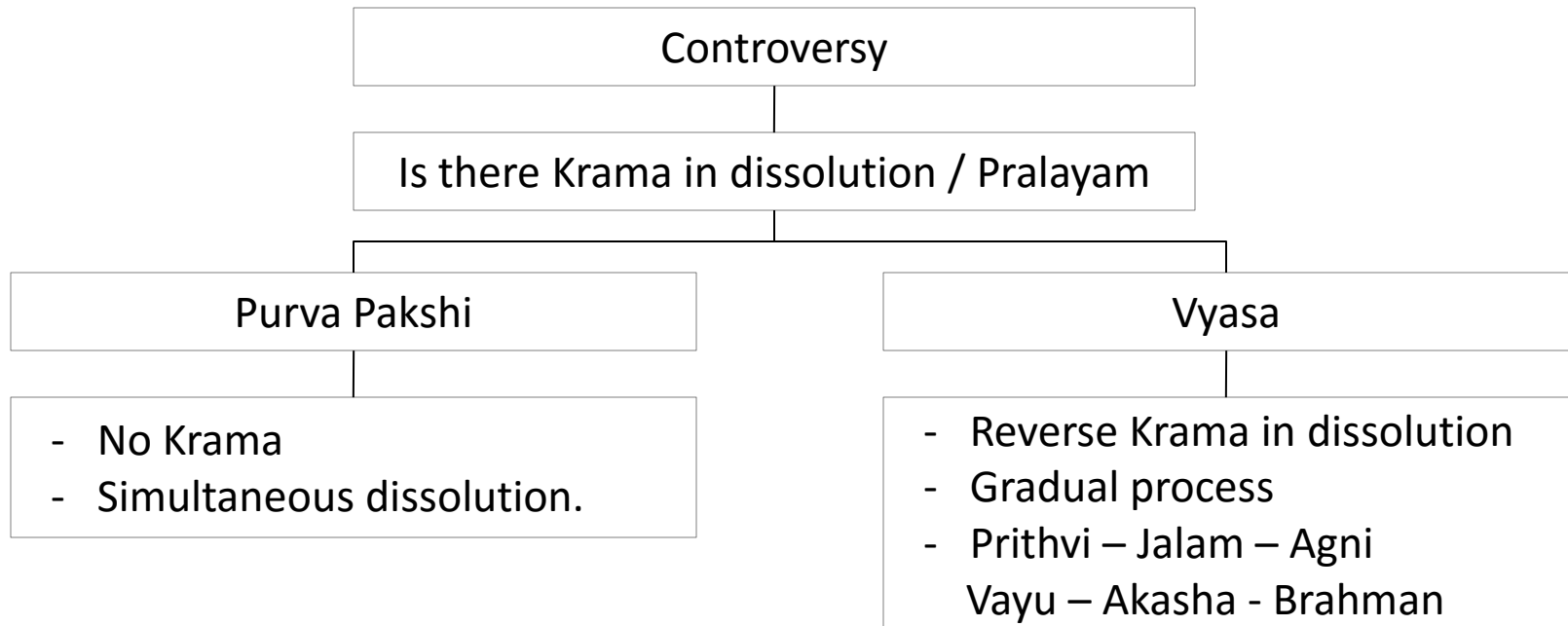
Sutra 14 : [Topic 68 – Sutra 230]

विपर्ययेण तु क्रमोऽतः उपपद्यते च । Viparyayena tu kramo'tah upapadyate cha ।

The order (in which the elements are indeed withdrawn into Brahman during Pralaya or dissolution) is the reverse of that (i.e., the order in which they are created) and this is reasonable. [II – III – 14]

Flow of Discussion :

- All 5 elements born out of Brahman which is both Material Cause + Intelligent Cause.
- Krama Srishti = 5 elements not created simultaneously but in gradation.



Logic :

- Viprati Krama – logical.
- If resolution in same order of srishti, Akasha will resolve into Brahman first.
- Vayu will continue for sometime.
- Karyam can't exist in absence of Karana Amsa.
- Karana Nashe, Karya Nashaha.
- Vayu resolves into Akasha, Akasha can continue logically.

Smriti Pramanam :

- Mahabharatha – Chapter 12 – 339 – 29.
- Jagat Pratishte deva rishi, Jagat Pratishta Devarte Rishi Praleeyante.
- Earth resolves into water.

Word Analysis :**a) Tu :**

- On the other hand, however, during Pralayam.

b) Kramaha :

- The order of resolution.

c) Viparyaya Ataha :

- Order of Laya Krama is contrary to this, reverse order of Srishti.

d) Upapathye Cha :

- Logical to Assume – Prithvi can't survive without Jalam. This Laya Krama is incidental topic.

Main Topic :

- Srishti Krama.

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9th Adhikaranam

Antaravijnanadhikaranam

Sutra 15 : [Topic 69 – Sutra 231]

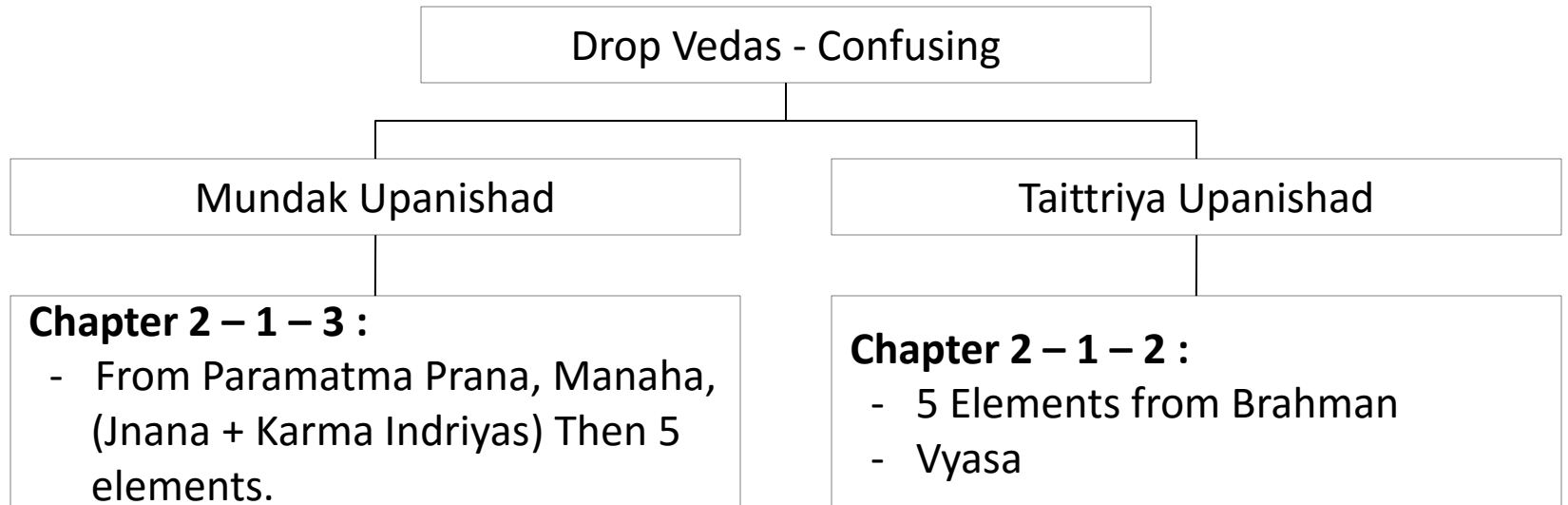
अन्तरा विज्ञानमनसी क्रमेण तल्लिङ्गादिति चेन्न अविशेषात् ।

Antara vijnanamanasi kramena tallingaditi chet na avisheshat ।

If it be said that between (Brahman and the elements) the intellect and the mind (are mentioned, and that therefore their origination and re-absorption are to be placed) somewhere in the series on account of their being inferential signs (whereby the order of the creation of the elements is broken), we say, not so on account of the non-difference (of the intellect and the mind from the elements). [II – III – 15]

- Origination of organs of body, Karma Indriyas – Prana, Manaha.

Purva Pakshi :



Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

tasmadva etasmadatmana akasah sambhutam,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah || 2 ||

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

Kaivalya Upanishad & Mundak Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

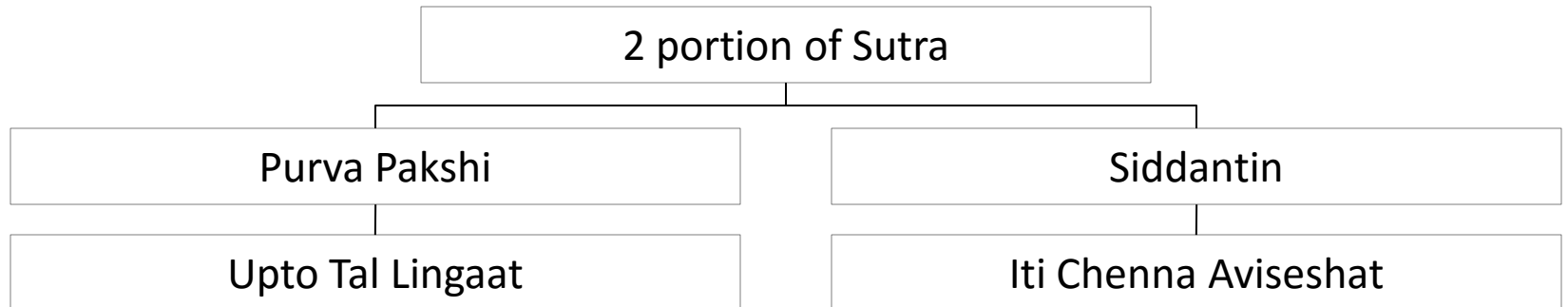
etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।
khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī || 15||

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [Verse 15] & [II – I – 3]

- 1st Karana Utpatti
- 2nd – 5 elements.

Ekadesi :

- Borrows sense organs in Taittiriya Upanishad like you borrow Akasha, Vayu in Chandogya Upanishad.



Karanam	Elements
<ul style="list-style-type: none"> - Bautikam - Products - Elemental born after elements 	<ul style="list-style-type: none"> - Buddhi - Cause

What is order of creation of organs?

Karana Srishti		After Buta Srishti
Ears	Srotriyam	Akasha
Skin	Tvak	Vayu
Eyes	Chakshu	Agni
Tongue	Jigva	Jalam
Nostril	Grahnam	Prithvi

Satvika Amsha

Aviseshat :

- No difference in order of Karana Srishti and Buta Srishti.

Chandogya Upanishad :

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी
वागिति भूय एव मा भ-गवान्विज्ञापयत्विति
तथा सोम्येति होवाच ४

Annamayam hi somya mana apomayah pranastejomayi
vagiti bhuya eva ma bhagavanvijnapayatviti
tatha somyeti hovaca II 4 II

O Somya, the mind is nourished by food, prana by water, and speech by fire. [Svetaketu then said], Sir, will you please explain this to me again? Yes Somya, I will explain again, replied his father. [6 – 5 – 4]

- 3 elements maintain and nourish Karanams in Body.
- Drink water to survive, fast 15 days – mind weakens with no food.

Word Analysis :

a) Antara :

- Between Brahman and Akasha (In Taittiriya Upanishad).
- Insert Karanani Sambutaha.

b) Vigyani Manasi :

- Originates.

c) Kramena :

- In that order
- As per Mundak Upanishad source for Ekadesi.

d) Tal Lingaat :

- As mentioned in Sruti.
- Upto here is Ekadesi portion of sutra.

e) Iti Chenna :

- Vedantin says – if Purva Pakshi says like this.

f) Aviseshat :

- Because Karanams born out of element – (identity between them).

Elements	Organs
- Raw Material	- Products, elemental - Karana Utpatti in same order as elements.

Eka Desi Refutation :

- You can't blindly add, supply in Tatttriya Upanishad.
- Not logical in Taittriya Upanishad.
- It is logical in Chandogya Upanishad supply Akasha + Vayu before Agni.
- Karanams are modified Butas only.

Example :

- Before rice origination, no idlis.
- Mundak Upanishad only enumerates things, not order of creation.

Example :

- Children enumerated, not youngest, oldest.
- In Taittriya Upanishad order supplied.

Mimamsa Rule :

- Logical order more powerful than enumeration.
- Arrange in Artha Krama order, then powerful.

Purva Pakshi Refutation :

- No contradiction – Mundak Upanishad not logical order but enumeration.

Last Question :

- Why Mundak Upanishad not interested in Krama – order but only enumerates?

Students Question :

- Eka Vigyanena Sarva Vigyanam.
- Karana Vigyanena, Karya Vigyanam.

Upanishad :

- Everything product of Brahman order is immaterial.
- Irrespective of order, Eka Vigyanam holds.

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10th Adhikaranam

Charachara Vyapasrayadhikaranam

Sutra 16 : [Topic 70 – Sutra 232]

चराचरव्यपाश्रयस्तु स्यात् तद्व्यपदेशो भाक्तः तद्भावभावित्वात् ।

Characharavyapasrayastu syat tadvyapadeso bhaktah tadbhavabhavitvat ।

But the mention of that (viz., birth and death of the individual soul) is apt only with reference to the bodies of beings moving and non-moving. It is secondary or metaphorical if applied to the soul, as the existence of those terms depends on the existence of that (i.e., the body). [II – III – 16]

2 Topics in Chapter 2

Adhikaranam 1 to 9

- Tat Padartha
- Buta Utpatti Sruti Virodha Parihara .
- Sruti Vakyams regarding 5 elements analysed.
- Laya Krama, Karana Srishti Analysed.
- Jagat Karanam Brahman revealed.

Adhikaranam 10 to 17

- Tvam Padartha
- Boktru, Jiva, Srishti Sruti Virodha Parihara.
- Jiva Svarupam – Nityatvam, Akrutatvam, Sarvagatam, Asangatvam, Brahma Abinnatvam, presented here which will be used for Jivatma, Paramatma Aikyam (3rd Chapter – Sadhana Adhyaya).

10th and 11th Adhikaranam – 3 Points

(a) Shariram

- Mukhya Artha
- Primary meaning Birth + Death.

(b) Jiva

- Gauna Artha
- Apparent sense
- Consciousness within Mind.

(c) No Birth + Death for Jiva in Primary sense

a) Body :

Tattwa Bodha :

अन्नमयः कः ?

अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य अन्नरूपपृथिव्यां
यद्विलीयते तदन्नमयः कोशः स्थूलशरीरम्।

*Annamayah kah? Annarasenaiva bhūtvā annarasenaiva
vṛddhim prāpya annarūpapṛthivyām yadvilīyate
tadannamayah kośah sthūlaśarīram |*

That which is born from the essence of food, grows by the essence of food and merges into the earth, which is of the nature of food is called the food sheath or the gross body. [Verse 14 (a)]

- Body – born in womb, nourished by food, has birth and death.

b) Jiva :

- Has Janma and Maranam in secondary sense, not in primary sense (Figurative sense).
- Consciousness within Sukshma Shariram.
- Pratibimba Chaitanyam is Jiva.
- When body ends, Jivas transactions ends. Jiva travels to reach another body.

Gita :

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ १५.८ ॥

When the Lord obtains a body, and when He leaves, it He takes these and goes (with them) as the wind takes the scents from their seats (the flowers). [Chapter 15 – Verse 8]

- Appears as if Jiva ends.
- End of transaction is called apparent, seeming, end of Jiva.

Jiva

Sthula Shariram

Sukshma Shariram

Chidabasa

Chit

Jiva Definition :

- Chaitanyam Sahita Sukshma Shariram.
- Does not die, Jiva quits and travels acquires Punyam, Papam through physical body.

Gita :

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

- Once one set of Prarabda exhausted, Jiva drops.

Gita :

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ १५.९ ॥

Presiding over the ear, the eye, the touch, the taste and the smell, and also the mind, He enjoys the sense objects. [Chapter 15 – Verse 9]

- Jiva takes Jnana Indriyas, Karma Indriyas; travels and goes to another body.

Death :

- Transactions, Karmas suspended.
- Sukha – Dukha Anubava suspended.
- For experience of Karma, contact with the world required.
- Jiva still has Chaitanyam, Sukshma, Karana Shariram.
- 2 way communication line snapped between Jiva and World.
- Jiva as good as non-existent.

Body dead	Jiva
<ul style="list-style-type: none">- Primary sense- Existence and nonexistence associated with body.	<ul style="list-style-type: none">- Dead in secondary sense only.

3rd Point :

c) Death can't be used for Jiva in primary sense.

- In reality Jiva does not have birth and death, Nityaha Bavati, eternal.
- Jiva is seemingly born w.r.t. body.
- Since Jivatma and Paramatma are eternal, Aikyam is possible.
- No Karya, Karana Sambandha between 2 eternal things.

Mandukya Upanishad :

नाऽऽकाशस्य घटाकाशो विकारावयवौ यथा ।
नैवाऽऽत्मनः सदा जीवो विकारावयवौ तथा ॥ ७ ॥

Na-kasasya ghata-kaso vikara-vayavau yatha I
naiva-tmanah sada jivo vikara-vayavau tatha II 7 II

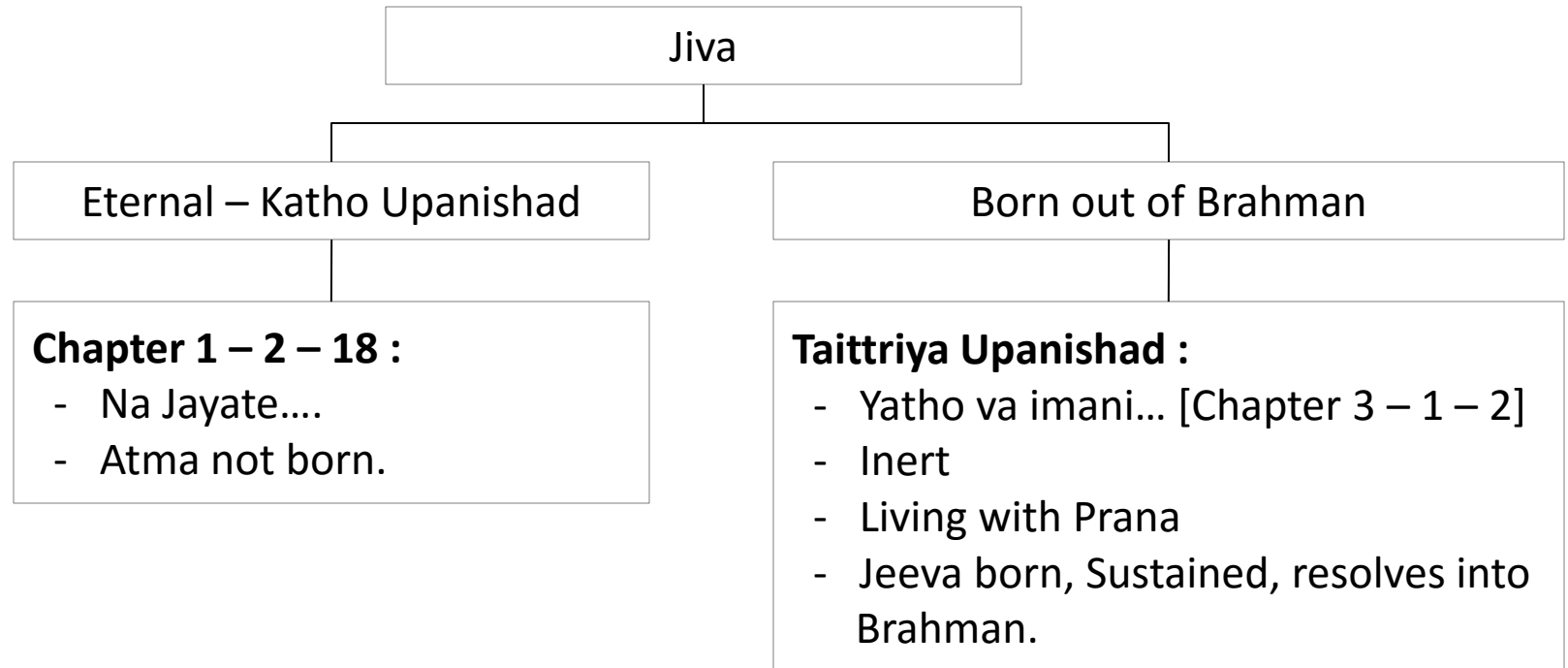
The space in a pot is neither an evolved effect nor a part of the All-pervading space; so too the individualised ego (Jiva) is neither evolved from nor is a part of the Spirit i.e., the Supreme Self. [III – K – 7]

- Jiva not product of Paramatma as he is eternal.
- What is their relationship?
- Abheda, Aikya Sambanda.

10 th Adhikaranam	11 th Adhikaranam
Points 1 + 2	Point 3

Purva Pakshi :

- Veda contradicts.



Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत् ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

Eka Desi :

- Jeeva is really born.

Nature of Jiva

10th Adhikaranam

- Apparently born
- Nityam

11th Adhikaranam

- Nityam
- Eternal
- Really unborn

12th Adhikaranam

- Chaitanyam
- Consciousness

13th Adhikaranam

- Parimana
"Dimention"

343.

11th Adhikaranam [Topic 70]

Introduction :

Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah I
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti II 1 II

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

- Jiva like spark born out of fire.

Chandogya Upanishad :

सेयं देवतैक्ष्णत हन्ताहमिमास्तिस्त्रो देवता अनेन
जीवेनात्मनानुप्रविश्य ना-मरूपे व्याकरवाणीति २

Seyam devataiksata hantahamimastisro devata anena
jivenatmananupravisya namarupe vyakaravaniti II 2 II

That god [existence] decided : Entering into these three deities [fire, water, and earth]; as the individual self, I shall manifest myself in many names and forms. [6 – 3 – 2]

- Brahman alone called Jiva when functioning in body.

Eka Desi :

Jiva really born :

- a) Eka Vigyanena....
- b) Vibaktivatu – distinct.

Vyasa's answers in 11th Adhikaranam :

Vyasa :

- Permanent is unborn.

Gita :

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २.१२ ॥

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we ever cease to be hereafter. [Chapter 2 – Verse 12]

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn-babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

Puram ekadasa-dvaram, ajasya-avakra-cetasah,
Anusthaya na socati, vimuktas-ca vimucyate. Etad vai tat ॥ 1 ॥

This body of eleven gates is indeed of the unborn even minded Self. Having meditated upon this (the seeker) grieves not and the liberated one is ever liberated indeed. This is verily that. [II – II – 1]

Brihadaranyaka Upanishad :

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो
ब्रह्म ; अभयं वै ब्रह्म ; अभयं हि वै ब्रह्म
भवति य एवं वेद ॥ २५ ॥

sa vā eṣa mahān aja ajātmā, ajaro amaro'mṛto'bhayo
brahma; abhayaṁ vai brahma, abhayaṁ hi vai brahma
bhavati ya evaṁ veda ॥ 25 ॥

That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman. [IV – IV – 25]

Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते, सर्वस्य वशी
सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा
भूयान्, नो एषासाधुना कनीयान् ; एष सर्वेश्वरः ; एष
भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोका-
नामसंभेदाय ; तमेतं वेदानुषन्नेन ब्राह्मणा विविदिषन्ति
यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव विदित्वा मुनि-
र्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति ।
एतद् स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं
प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह
स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ
भिक्षाचर्यं चरन्ति ; या ह्येव पुत्रैषणा सा वित्तैषणा, या
वित्तैषणा सा लोकैषणा, उमे ह्येते एषणे एव भवतः ।
स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो
नहि शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथ्यते, न
रिष्यति; एतमु हैवैते न तरत इति—अतः पापमकरवमिति,
अतः कल्याणमकरवमिति ; उमे उ हैवैष एते तरति, नैनं
हृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahān aja ātmā yo'yaṁ vijñānamayaḥ prāṇeṣu;
ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśānaḥ,
sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān no evāsādhunā kanīyān.
eṣa sarveśvaraḥ, eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ. eṣa setur vidharaṇa
eṣāṁ lokānām asambhedāya. tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti,
yajñena, dānena, tapasānāśakena; etaṁ eva viditvā munir bhavati, etaṁ eva
pravrajino lokam icchantāḥ pravrajanti. etadd ha sma vai tat pūrve vidvānsaḥ
prajāṁ na kāmayaṁte: kiṁ prajāyā kariṣyāmaḥ; yeṣāṁ no'yaṁ ātmāyaṁ loka iti.
te ha sma putraiṣaṇāyās ca vittaiṣaṇāyās ca lokaiṣaṇāyās ca vyutthāya, atha
bhikṣā-caryaṁ caranti; yā hy eva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā;
ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyaḥ,
na hi grhyate; aśīryaḥ, na hi śīryate; asaṅgaḥ, na hi sajyate; asito na vyathate,
na riṣyati; etaṁ u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam
akaravam iti; ubhe u haivaṣa ete tarati, naināṁ kṛtākṛte tapataḥ. ॥ 22 ॥

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it) ; The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts. I did an evil act for this, I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

Shankara :

- Jiva not product of Brahman but identical to Brahman – Eka Vigyanam ok.
- Jiva = Name of Chaitanyam without individuality created by Body / Mind / Intellect. 1149

Gita :

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३.१७ ॥

And undivided, yet He exists as if divided in beings ; that is to be known as the Supporter of Beings; he devours and He generates. [Chapter 13 – Verse 17]

Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma I
karmadhyaksah sarvabhutadhipasah saksi ceta kevalo nirgunas ca II 11 II

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

- Jivas birth not intrinsic – Auphadika Drishtya.

Brihadaranyaka Upanishad :

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविली-
येत, न हास्योदग्रहणायेव स्यात्, यतो यतस्त्वाददीत
लवणमेव, एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञान-
घन एव । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु
विनश्यति, न प्रेत्य संज्ञास्तोत्यरे ब्रवीमीति होवाच
याज्ञवल्क्यः ॥ १२ ॥

sa yathā saindhava-khilya udake prāsta udakam evānuvilīyeta,
na hāsya udgrahaṇāyeva syāt, yato yatas tv ādadīta lavaṇam eva,
evam vā ara idam mahad bhūtam anantam apāraṁ vijñāna-ghana eva;
etebhyo bhūtebhyaḥ samutthāya, tāny evānuvinaśyati; na pretya saṁjñāsti,
iti are bravīmi, iti hovāca yājñavalkyaḥ II 12 II

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but whencesoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yajnavalkya.

- Body is Reflected Medium.

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11th Adhikaranam

Atmadhikaranam

Sutra 17 : [Topic 70 – Sutra 233]

नात्मा, अश्रुतेर्नित्यत्वाच्च ताभ्यः ।

Natma, asruternityatvat cha tabhyah ।

The individual soul is not (produced), (because) it is not (so) mentioned by the scriptures, and as it is eternal according to them (the Sruti texts). [II – III – 17]

- Very important topic of Brahma Sutra.
- Corollary of 10th Adhikaranam.
- Brahman produced body, mind, world for itself.
- Tad Aikshata, Tad Srishtva, Tad Eva Anupraveshtaha.
- Jiva unreally born, seemingly, figuratively born. Brahman itself is Jiva.
- Jiva is Nityaha is conclusion of 10th + 11th Adhikaranam.
- 10th – Jiva is apparently born.
- 11th – Jiva is really unborn.
- 3 stages – of Purva Pakshi / Eka / Siddantin from “Brahma Vidya Baranam” subcommentary on Shankara Bashyam.
- Jiva is unborn because it is identical with unborn Brahman.

Purva Pakshi :

- There is contradiction w.r.t. Jivas origination.

Purva Pakshi : Veda - Apramanam

Mundak Upanishad

Chapter 2 – 1 – 1 :

- Jiva born out of Paramatma like spark out of fire.

Fire	Spark
Bright	Bright
Paramatma	Jivatma
Chetana Rupam	Chetanam, Bavaha = Jivaha

Chandogya Upanishad

Chapter 6 – 3 – 3 :

- Brahman alone called Jiva when functioning in Body.
- Tad Srishtva Tad Eva Anupravesataha.
- Brahman alone creates body and enters.
- Paramatma alone is Jiva – producer actor himself.
- Nature of Paramatma and Jiva is identical, both unborn.

Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

Chandogya Upanishad :

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं
देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य
नामरूपे व्याकरोत् ३

**Tasam trivrtam trivrtamekaikam karavaniti seyam
devatemastisro devata anenaiva jivenatmananupravisya
namarupe vyakarot II 3 II**

Sat [Existence] thought, I shall divide each of these three deities threefold. Then, having entered into these three deities as the individual self, he manifested himself as names and forms. [6 – 3 – 3]

Eka Desi :

- Jiva is really born.

2 Reasons :

a) Pratingya Hanihi :

- Only if you accept Jiva as product of Paramatma, Eka Vigyanena Sarva Vigyanam Bavati.

Karanam	Karyam
Vigyanena	Vigyanam Bavati

- If Jiva not product, Vyavahara not possible. Hence everything is born out of Brahman.

b) Argument of 7th Sutra : Vibaktivatu

- Differentiated entity, unique, distinct is product, born.
- Akasha different from Vayu, Agni, Jalam, Prithvi – Distinct, subject to Birth.
- Every Jiva distinct individual with Jatakam, Vibaktatvat.
- Jiva is born, Akashavatu. Jiva is distinct entity different from Jada Prapancha and other Jivas, thumb impressions different.
- Vyasa's Answer in this Sutra.
- Jiva not born.
- Ashrute, no Sruti support, Jiva is eternal, according to Sruti.

Word Analysis :

a) Na Jayate :

- Atma is unborn.
- No Debate regarding Paramatmas Nityatvam.

b) Ashrute :

- No sruti support. What is permanent is unborn, no prior nonexistence.
- It was in the past, is in the present, will be in future.

Gita :

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ २.१२ ॥

It is not that at any time (in the past), indeed was I not, nor were you, nor these rulers of men. Nor verily, shall we ever cease to be hereafter. [Chapter 2 – Verse 12]

- Birth only for one which did not exist in a particular time.

c) Tabyaha – Srutebyaha :

i) Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn-babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

ii) Katho Upanishad :

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

Puram ekadasa-dvaram, ajasya-avakra-cetasah,
Anusthaya na socati, vimuktas-ca vimucyate. Etad vai tat ॥ 1 ॥

This body of eleven gates is indeed of the unborn even minded Self. Having meditated upon this (the seeker) grieves not and the liberated one is ever liberated indeed. This is verily that. [II – II – 1]

- Purave.. Ajasya Avakra Chaitanyam.
- Jiva has body of 11 gates, is unborn, ruler within the body.

iii) Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
 प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते, सर्वस्य वशी
 सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा
 भूयान्, नो एषासाधुना कनीयान् ; एष सर्वेश्वरः ; एष
 भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोका-
 नामसंभेदाय ; तमेतं वेदानुबचनेन ब्राह्मणा विविदिषन्ति
 यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव विदित्वा मुनि-
 र्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति ।
 एतद्द स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं
 प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह
 स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च
 भिक्षाचर्यं चरन्ति ; या ह्येष पुत्रैषणा सा वित्तैषणा, या
 वित्तैषणा सा लोकैषणा, उमे ह्येते एषणे एव भवतः ।
 स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो
 नहि शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथ्यते, न
 रिष्यति; एतमु हैवैते न तरत इति—अतः पापमकरवमिति,
 अतः कल्याणमकरवमिति ; उमे उ हैवैष एते तरति, नैनं
 कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahān aja ātmā yo'yam vijñānamayaḥ prāṇeṣu;
 ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśānaḥ,
 sarvasyādhipatiḥ; sa na sādhanā karmaṇā bhūyān no evāsādhunā kanīyān.
 eṣa sarveśvaraḥ, eṣa bhūtādhipatiḥ, eṣa bhūtapālāḥ. eṣa setur vidharaṇa
 eṣāṁ lokānām asambhedāya. tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti,
 yajñena, dānena, tapasānāśakena; etaṁ eva viditvā munir bhavati, etaṁ eva
 pravrajino lokam icchantāḥ pravrajanti. etadd ha sma vai tat pūrve vidvānsaḥ
 prajāṁ na kāmayante: kiṁ prajāyā kariṣyāmaḥ; yeṣāṁ no'yam ātmāyaṁ loka iti.
 te ha sma putraiṣaṇāyās ca vittaiṣaṇāyās ca lokaiṣaṇāyās ca vyutthāya, atha
 bhikṣā-caryaṁ caranti; yā hy eva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā;
 ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyāḥ,
 na hi grhyate; aśīryaḥ, na hi śīryate; asaṅgaḥ, na hi saṅgyate; asito na vyathate,
 na riṣyati; etaṁ u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam
 akaravam iti; ubhe u haivaṣa ete tarati, nainam kṛtākṛte tapataḥ. ॥ 22 ॥

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it) ; The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts. I did an evil act for this, I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

iii) Brihadaranyaka Upanishad :

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो
ब्रह्म ; अभयं वै ब्रह्म ; अभयं हि वै ब्रह्म
भवति य एवं वेद ॥ २५ ॥

sa vā eṣa mahān aja ajātmā, ajaro amaro'mṛto'bhayo
brahma; abhayaṁ vai brahma, abhayaṁ hi vai brahma
bhavati ya evaṁ veda II 25 II

That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman. [IV – IV – 25]

Eka Desi Refutation :

i) Jiva born, product Karyam, only then Eka Vigyanena Sarva Vigyanam.

Shankara :

- Jiva not product but identical to Brahman.
- World = Product of Brahman.
- Brahma Vigyanena, Jagat Vigyanam.
- Jiva identical to Brahman, need not count separately.
- Brahman Vigyanam Eva Jiva Vigyanam.
- Natu Brahma Vigyanena Jiva Vigyanam.
- Need not know Jiva through Brahman.
- Knowing Brahman itself is knowing Jiva.
- No Pratingya hanihi.

ii) Jiva has to be born because it is distinct entity, has own Jatakam.

Shankara :

- Jivas distinctions not intrinsic, superficial, caused by container body.
- Individual body, mind, intellect, Karma distinct.
- Jiva = Name of Chaitanyam without individuality.
- No Male, Female, Fat, Lean, Ignorant, Knowledgeable, Papa, Punya, Brahmana, Shudra Chaitanyam.
- Why can't everybody do all karmas or same karma?
- Chaitanyam – Akarta, can't do Karma.
- Body has Karma, Ashrama Dharma for Anatma Body.
- Sharira differences exist. Hence all can't do all Karmas.
- Atma Drishtya - Bheda Karma Nasti.
- Differences in terms of properties exist but Chaitanyam has no properties.
- Chaitanyam not located in space but space located in Chaitanyam.
- Chaitanya has no numeral (1st or 2nd) property or spatial or temporal property.
- No Vibaktatvam in Chaitanyam.
- We Superimpose differences in properties of Body / Mind container on Chaitanyam, on the content Chaitanyam.

Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma I

karmadhyaksah sarvabhutadhivasah saksi ceta kevalo nirgunas ca II 11 II

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

- Chaitanyam is Apaurusheya Vishaya, Nirgunam, Sarvayapi, Sarvabutantaratma, ekaha, Sakshi, can't be differentiated.

Gita :

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १३.१७ ॥

And undivided, yet He exists as if divided in beings ; that is to be known as the Supporter of Beings; he devours and He generates. [Chapter 13 – Verse 17]

- Seemingly differentiated, Ghataakashavatu.
- Akasha one, seemingly plural.

Purva Pakshi :

- Jiva – Spark, born, how Nitya, Sarvagataha?

Shankara :

- Jivas birth not intrinsic.
- Birth w.r.t. body secondary.
- Auphadika Drishtya, Natu Vastavikam.

- All because of life called Chaitanyam, transactions come.
- What has come is transacting consciousness.
- Once body dies, consciousness seems to have gone.

Conclusion of Adhikaranam 10 & 11 :

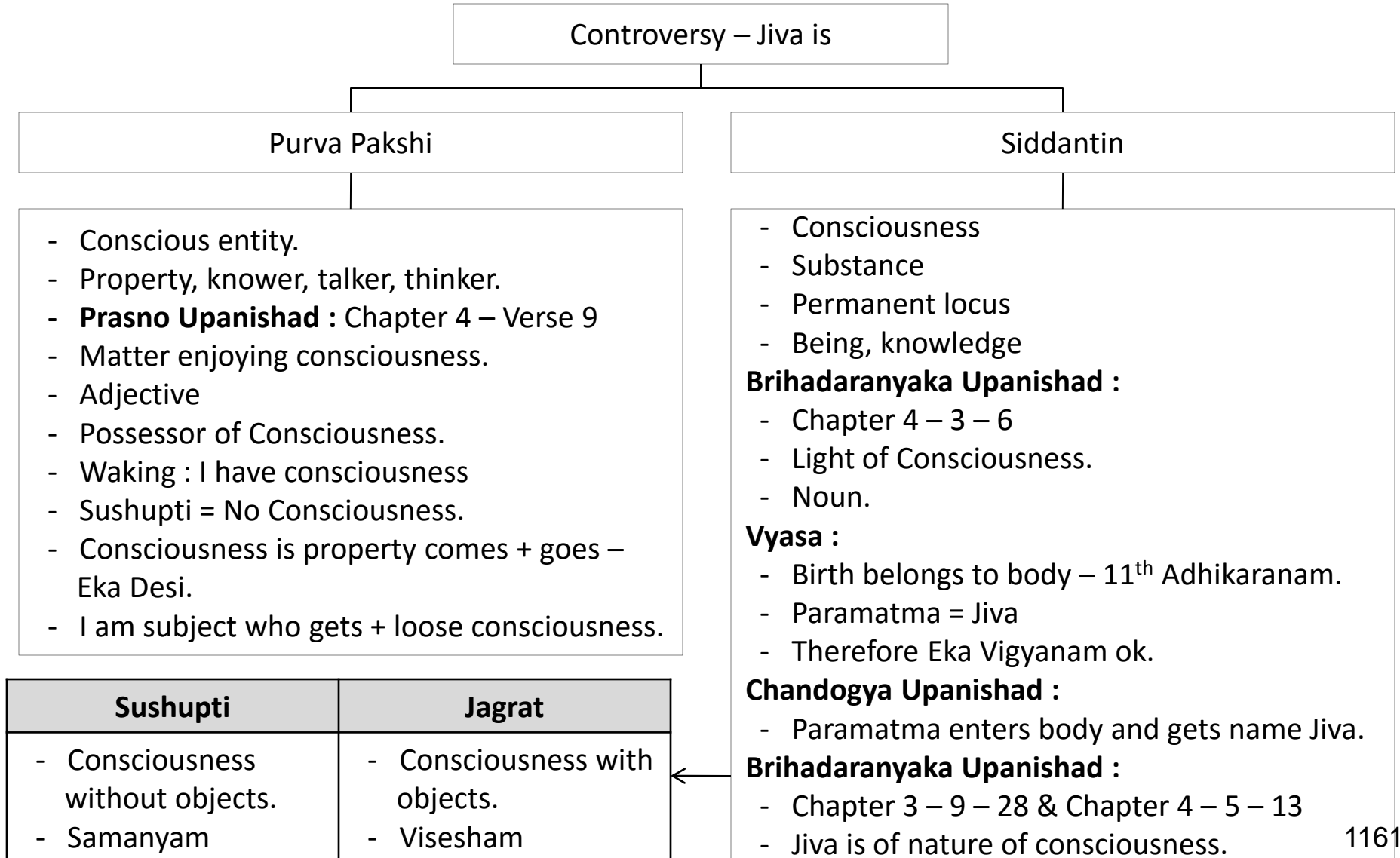
- Jiva is Nityaha, eternal.

345.

12th Adhikaranam [Topic 72]

Jnadhikaranam

- Most important Adhikaranam in Brahma Sutra, most unique aspect of Vedanta – awareness principle, Aikyam.



Prasno Upanishad :

एष हि द्रष्ट स्प्रष्टा श्रोता घ्राता रसयिता मन्ता
बोद्धा कर्ता विज्ञानात्मा पुरुषः ।
स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९॥

Esha hi drashtaa sprashtaa srotaa ghraataa rasayitaa mantaa
boddhaa kartaa vijnaanaatmaa purushah
sa pare-akshare atmani sampratishthate ॥ 9 ॥

That is the one who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent ego, the Purus. He dwells in the highest indestructible self. [IV – 9]

Brihadaranyaka Upanishad :

जात एव ; न, जायते, कोन्वेनं जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म, रातिर्दातुः परायणम् ,
तिष्ठमानस्य तद्विद इति ॥ ७ ॥ २८ ॥

jāta eva na jāyate, konvenam janayet punah;
vijñānam ānandam brahma, rātir dātuḥ parāyaṇam,
tiṣṭhamānasya tadvidaḥ ॥ 7 ॥ 28 ॥

If you think he is ever born, I say, no, he is again born. Now who should again bring him forth? Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It. [III – IX – 28 (7)]

स यथा सैन्धवघनोऽन्तरोऽबाह्यः कृत्स्नो रसघन एव,
एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एव ;
एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुचिनिश्च्यति, न प्रेत्य
संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the self without interior or exterior, entire, and pure intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) consciousness. This is what I say, my dear. So said Yajnavalkya. [IV – V – 13]

Example to detect light

Manifest

- Objects required.
- Jagrat
- Vachyarthha
- Can say I am Conscious because sense objects and mind available.
- Battery inserted.
- Auphadhika Drishtya.

- If Atma is connected it can't be separated, eternal.
- Union and separation of Body / Mind / Intellect with Atma can't be explained.
- Nirupadhika Drishtya, Svarupa Drishtya = Jiva minus container, not knower.
- Jiva is consciousness itself.
- Seemingly entrapped in matter.
- Jnana Svarupa, noun.
- Not conscious entity, knower, with temporary consciousness.

Unmanifest

- Pervades hall.
- Not recognisable, exists, not evident in Sushupti.
- Go beyond atmosphere no Day / Night
- Lakshyarthha
- Sleep instruments made aware by consciousness.

Dakshinamurthy Stotram :

- Rahugrastha.... [Verse 6]
- Consciousness not arriving, departing.
- Atma and mind detached.
- Battery remove.
- Atma can't get associated with anything.
- Samyoga requires Sa Avayavam.
- Atma partless, formless can't have association with body, mind, instruments.

Dakshinamurthy Stotram :

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

Raahu-Grasta-Divaakare[a-I]ndu-Sadrsho Maayaa-Sama-[A]acchaadanaat
San-Maatrah Karanno[a-U]pasangharannato Yo(a-A)bhuut-Sussuptah Pumaan |
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 6]

Shankara :

1st :

- Establishes consciousness does not go away in Sushupti, it is existent without object.

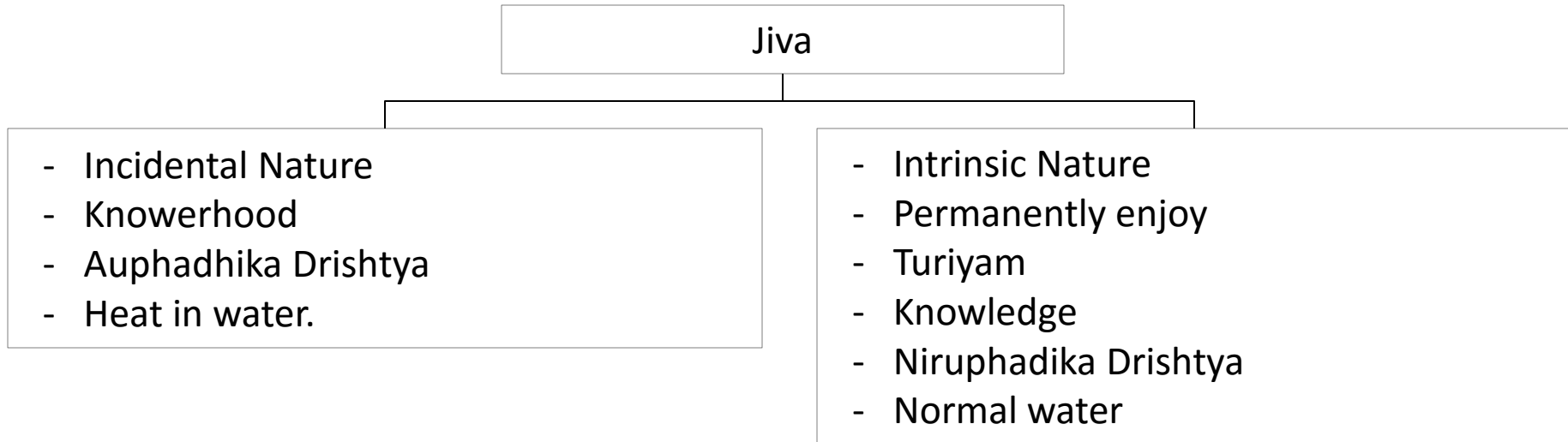
2nd :

- Samanya / Visesha Chaitanyam.
- Subjective / Objective Consciousness.

Example :

- Surya Prakasha – Vyakta / Avyakta.

- When mind is active, it becomes capable of producing thoughts, becomes knower, seer, taster...
- w.r.t. Vritti Jnanam, I am temporarily called knower.



346.

12th Adhikaranam

Jnadhikaranam - One Sutra

Sutra 18 : [Topic 72 – Sutra 234]

ज्ञोऽत एव ।

Jno'ta eva ।

For this very reason (viz., that it is not created), (the individual soul is) intelligence (itself). [II – III – 18]

- Most important Adhikaranam in Vedas.
- Jivas Nature = Consciousness, Awareness.
- Most unique aspect of Vedanta.
- Nitya Svarupam → 10th and 11th Adhikaranam
- Chaitanya Svarupam → 12th Adhikaranam.
- Jiva = Brahman = Chaitanyam is the Aikyam.

Controversy :

- Jiva is Jnanam or Jnata.
- Jiva is Consciousness, knowledge or knower?
- Conscious entity or consciousness itself, subtle difference.

Difference

Brihadaranyaka Upanishad

Chapter 4 – 3 – 6 :

- Atma is light of Consciousness.
- Independent, permanent locus.

- Dependent property, function of matter rises and ends.
- Jiva is locus of temporary talking. Not talking all the time.

Prasno Upanishad

Chapter 4 – Verse 9 :

- Talker, knower, substance, person.
 - Srota, Drashta, Manta, Vigyanata Purushaha.
 - Locus of Talking function, eating, walking.
 - Dependent.
 - Permanent locus.
 - Adjective, function.
 - Science - Function of Brain, nerves.
 - Brain – Fleshy matter.
- Consciousness arrives at Birth and ends in Death.

Brihadaranyaka Upanishad :

अस्तमित आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते,
शान्तेऽग्नौ, शान्तायां वाचि किंज्योतिरेवायं पुरुष इति ;
आत्मैवास्य ज्योतिर्भवतीति, आत्मनैवायं ज्योतिषास्ते
पल्ययते कर्म कुरुते विपल्येतीति ॥ ६ ॥

astam ita āditye, yājñavalkya, candramasy astam ite,
śānte agnau, śāntāyām vāci, kiṁ-jyotir evāyam puruṣa iti.
ātmaivāsyā jyotir bhavati, ātmanaivāyam jyotiṣāste,
palyayate, karma karute, vipalyeti iti ॥ 6 ॥

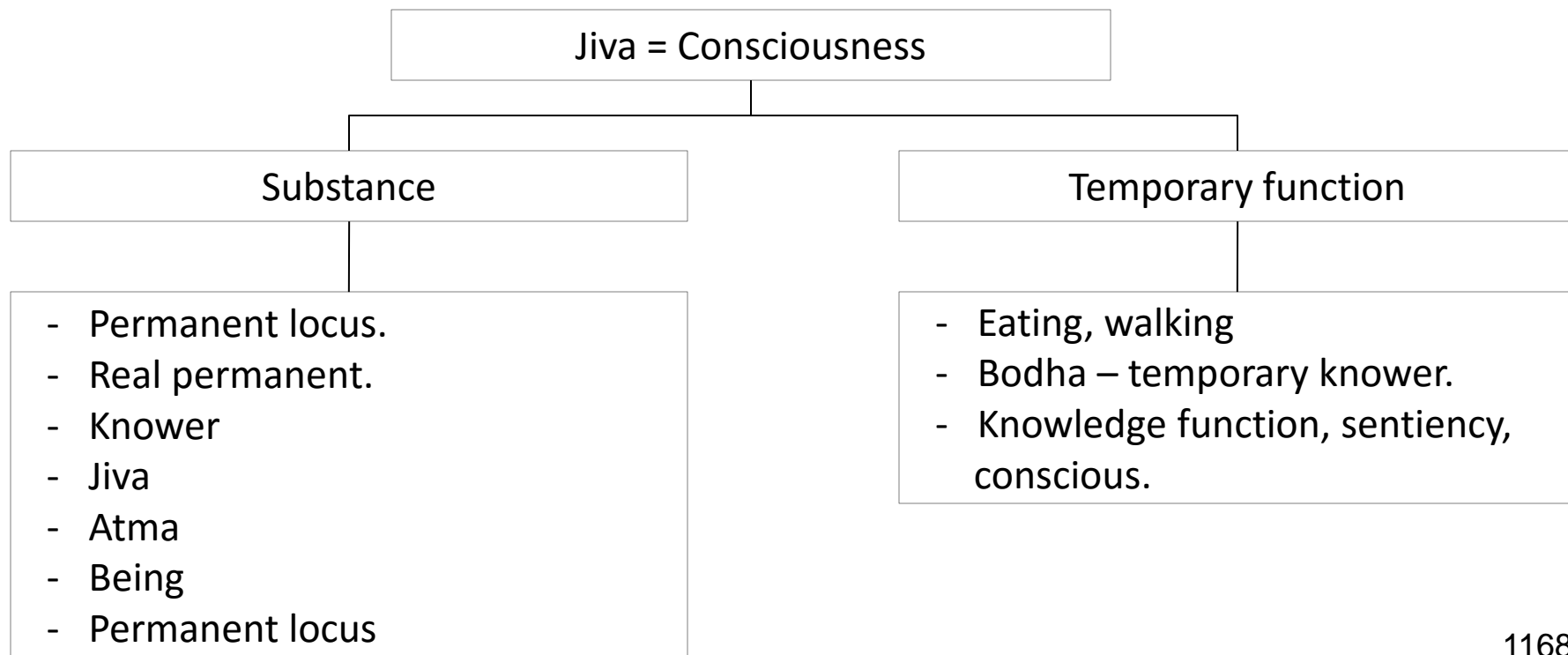
When the sun and the moon have both set, the fire has gone out, and speech has stopped, Yajnavalkya, what serves as the light for a man? The self serves as his light. It is through the light of the self that he sits, goes out, works and returns. Just so, Yajnavalkya. [IV – III – 6]

Prasno Upanishad :

एष हि द्रष्टा स्पर्शता श्रोता घ्राता रसयिता मन्ता
बोद्धा कर्ता विज्ञानात्मा पुरुषः ।
स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९॥

Esha hi drashtaa sprashtaa srotaa ghraataa rasayitaa mantaa
boddhaa kartaa vijnaanaatmaa purushah
sa pare-akshare aatmani sampratishthate ॥ 9 ॥

That is the one who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent ego, the Purus. He dwells in the highest indestructible self. [IV – 9]



Purva Pakshi :

- Jivatma by himself is unconsciousness Jada, matter. Knowing function comes and goes.
- Close mouth – Not talker.
- Stop walking – Not walker.
- Knower – When conscious of world.
- Not knower – When knowing function stops.
- I am unconscious of world = Jada Svarupa.
- Knower reveals Jada Jivatma with temporary consciousness.
- Jiva = Jadaha.
- Chaitanyam is Jiva Gunaha according to Prasno Upanishad is Purva Pakshi view.

What is Nature of Jiva

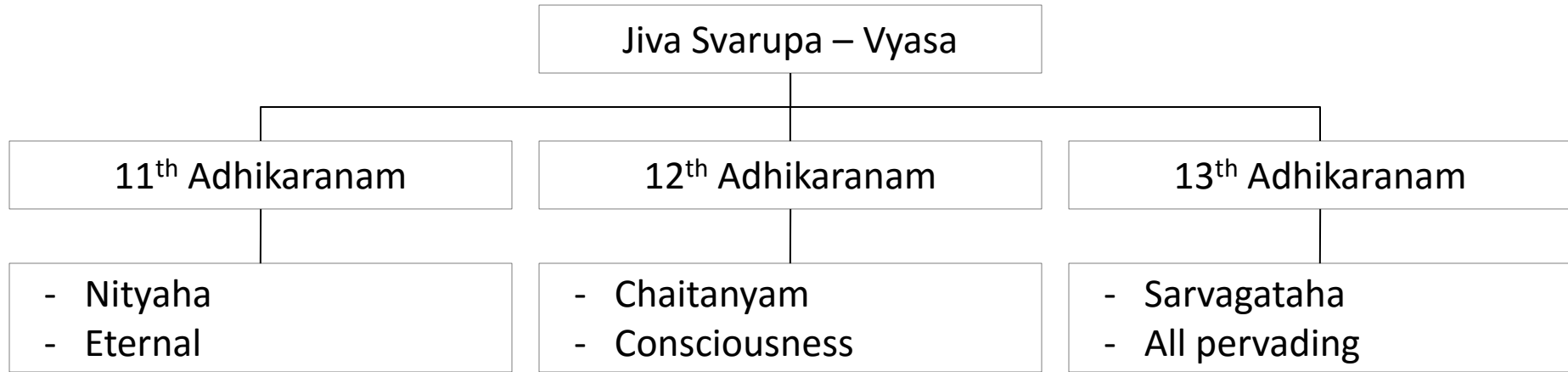
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graph TD; A[What is Nature of Jiva] --> B[Permanently consciousness.]; A --> C[Matter enjoying consciousness as temporary property, locus.];
```

- Permanently consciousness.
- Atma, Noun
- Substance itself.
- Chaitanya Svarupa

- Matter enjoying consciousness as temporary property, locus.
- Nyaya / Purva Pakshi.
- Adjective

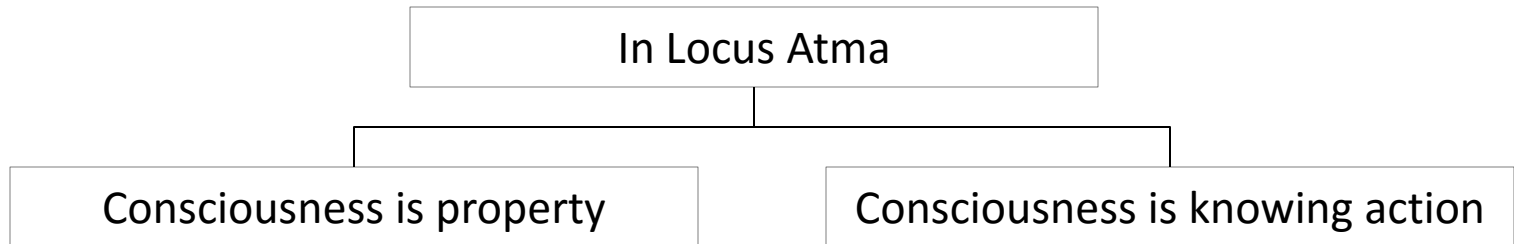
- Purva Pakshi seems to say both.

- What is relationship between me and consciousness, sentiency, knowing function?

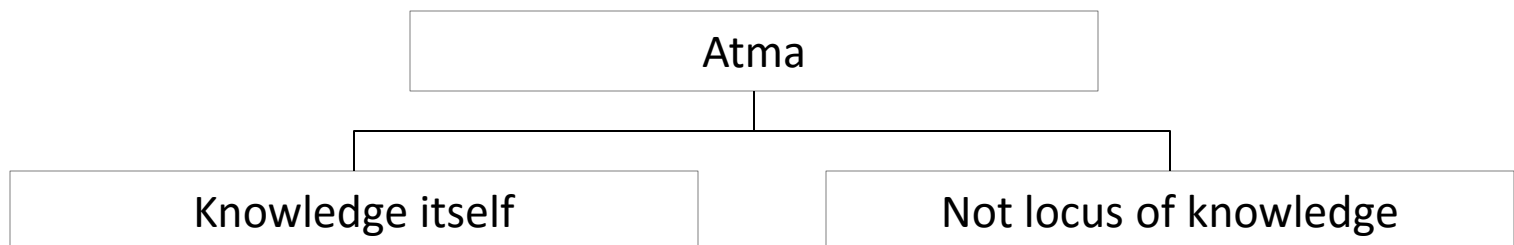


- Whether you define consciousness as knower or conscious entity, in both Atma becomes locus of knowing action and locus of consciousness as property.

1st Idea :



2nd Idea :



- Atma is defined as consciousness itself.

Purva Pakshi :

- Sruti Vague, Apramanam.
- Jiva = Srota, Manta, Drishta (Knower).
- Jiva = Jyotisham Tat Jyotihi (Knowledge).

Sankhya / Yoga / Veiseshika :

- Atma is not knower. It is knowledge. It is not a conscious substance but consciousness itself.

Sankhya :

- Consciousness is knowledge, not action of Atma, not property of Atma.
- Vedanta Agrees, not a Guna, but substance itself.

Nyaya :

- Knowledge, consciousness not Atma but action of Atma, Kriya.

Veiseshika :

- Consciousness is Guna, property.

Sankhya / Yoga	Nyaya	Veiseshika
- Atma is Consciousness.	- Atma has action of Consciousness.	- Atma has Guna, property of Consciousness.

- Vedanta closer to Sankhya, yoga not Nyaya, Veiseshikas.

- Nyaya Veiseshikas closer to science.
- Atma is matter, like Brain, inert like Akasha, Agni, Apaha.... Nava Divyani.
- Atma and mind produce Consciousness, as emergent property, not substance, not eternal.
- Consciousness can exist independently. Needs substance.

Science :

- Consciousness is electrical phenomena in Brain.

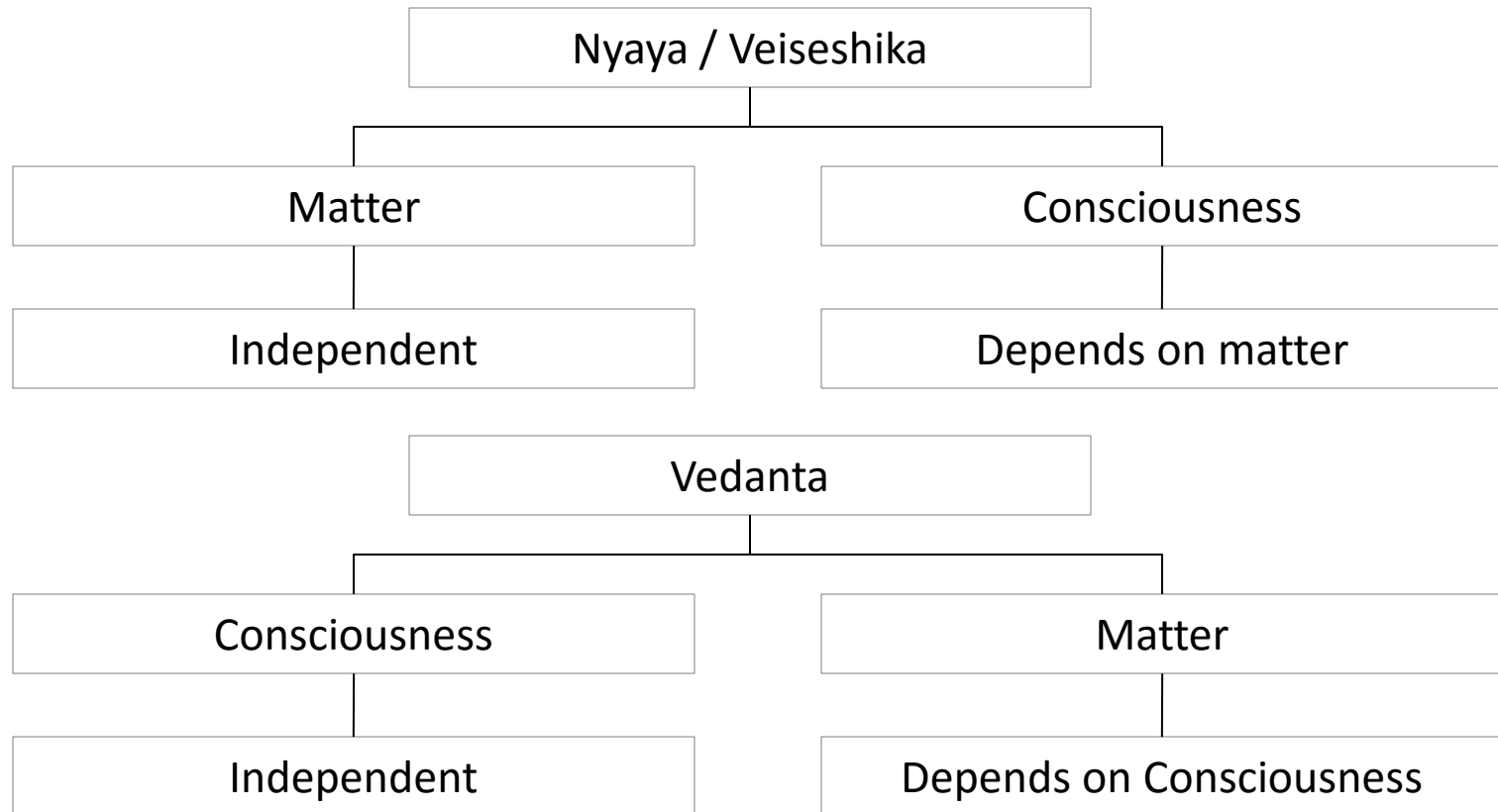
Electrical Phenomenon is there	Electrical Phenomenon is not there
You are Atma	You as Atma are not there

Vedanta	Nyaya Veiseshikas	Nyaya
<ul style="list-style-type: none"> - Consciousness is independent substance. - Matter depends on consciousness for existence. 	<ul style="list-style-type: none"> - Consciousness depends on some matter. - 2 Drivyams : i) Atma ii) Manaha - Consciousness is Guna depends on marriage of 2 Drivyams. 	<ul style="list-style-type: none"> - Consciousness sits on Atma not in mind. - Consciousness is attribute of inert substance called Atma, temporary property like in science.

Sankhya / Yoga :

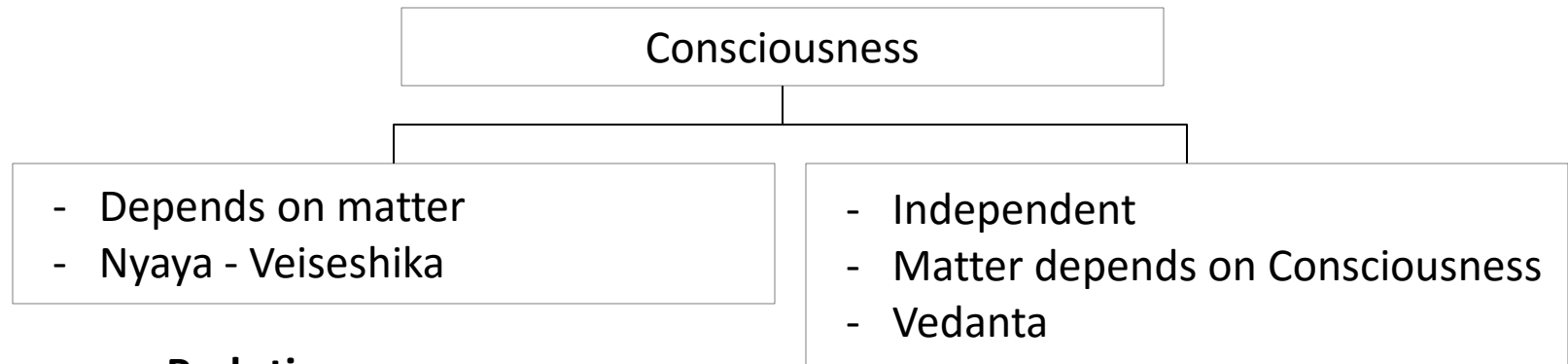
- Consciousness, Purusha not property.
- Purusha exists independent of Prakrti, matter.

Purusha / Consciousness	Matter / Prakrti
<ul style="list-style-type: none">- Separate- Independent	<ul style="list-style-type: none">- Independent



Final Confusion :

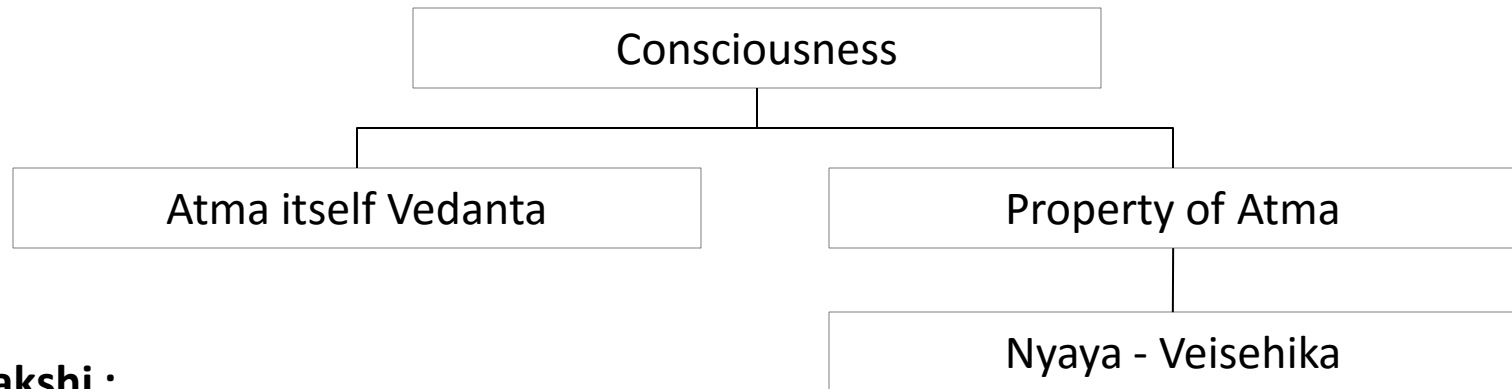
a)



Consciousness + Prakrti :

- Both Independent, Svatantram.
- Sankhya / Yoga.

b)



Purva Pakshi :

- Give up Sruti – highly confusing!

Eka Desi :

i) Jivatma :

- Not knower but consciousness itself, but Ashraya, locus of consciousness.

Prasno Upanishad :

एष हि द्रष्ट स्रष्टा श्रोता घ्राता रसयिता मन्ता
बोद्धा कर्ता विज्ञानात्मा पुरुषः ।
स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ९॥

Esha hi drashtaa sprashtaa srotaa ghraataa rasayitaa mantaa
boddhaa kartaa vijnaanaatmaa purushah
sa pare-akshare aatmani sampratishthate ॥ 9 ॥

That is the one who sees, feels, hears, smells, tastes, thinks, knows. He is the doer, the intelligent ego, the Purus. He dwells in the highest indestructible self. [IV – 9]

- Possessor of consciousness not consciousness itself.

ii) Sushupti Anubava :

- Person continues to exist without being conscious of anything.

Waking	Sleep
<ul style="list-style-type: none">- I exist- Conscious of myself and surrounding.- Aware of myself.- I have consciousness	<ul style="list-style-type: none">- I exist- I am without consciousness of myself and surrounding.- I am not aware of myself.- I don't have consciousness.- If I had consciousness. I would be aware of myself and surrounding.- Coma : Person exists, faculty – property of consciousness has gone. Later gone consciousness comes back.

- Consciousness subject to arrival and departure.
- Proved by Sruti and Anubava.
- I am subject who gets consciousness and loose consciousness. I am not consciousness itself.
- General introduction over.
- Introduction of this sutra.

Siddhantins answer :

- Atma is Chaitanya Svarupa only, Vigyana, Jnana Svarupa only, Consciousness, not possessor of consciousness.

What is logic?

i) Sruti :

- Previous Adhikaranam – Jiva is not born.
- Birth belongs to Upadhi – body alone born.
- Jiva in its true nature never born, not product of Paramatma.
- How Eka Vigyanena Sarva Vigyanam Bavati?
- If Jiva not a product, by Paramatma Jnanam, Jiva Jnanam can't come.
- Even though Jiva not product of Paramatma, Paramatma is Jiva.

Paramatma	Jiva
Unborn	Unborn

- Because of their similar nature, Paramatma and Jivatma identical.
- Sruti – Chandogyo Upanishad.
- Having entered Sharira Griham, Paramatma got name of Jiva within Body.
- Person enters office, becomes Prime Minister, or school becomes teacher. At home not teacher.
- Person not different. Only Auphadika Nama Dhyeyam.
- New name from Sharira Drishtya.
- Paramatma = Jiva.
- Jiva = Paramatma.

Kaivalyo Upanishad :

- Tat Tvam Eva, Tvam Eva Tatu.
- Nature identical.

Taittiriya Upanishad :

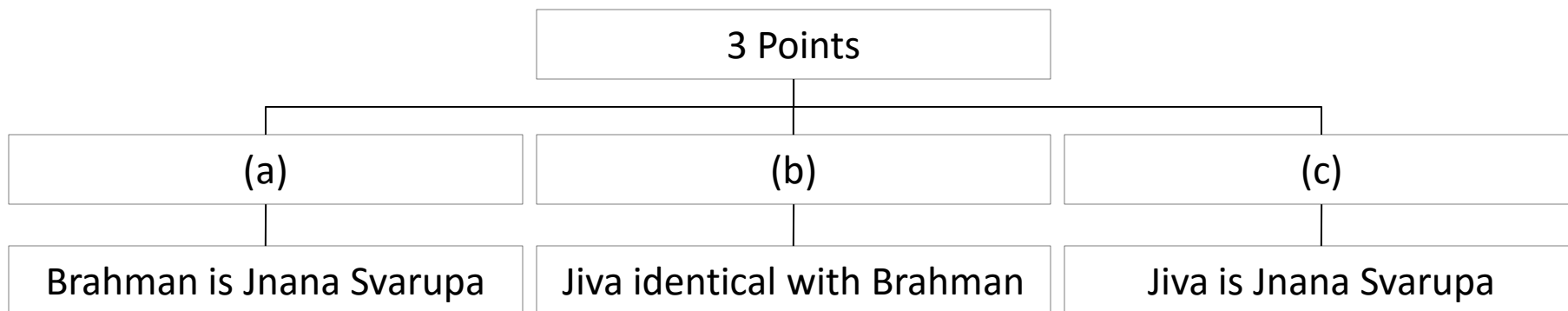
ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
 satyam jnanamanatam brahma,
 yo veda nihitam guhayam parame vyoman,
 so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Paramatma = Satyam, Jnanam, Anantham Brahma.

- Jiva not knower but knowledge itself, Vigyanam Anandam Brahma, Pragyana Brahma.



- Consciousness is not property but my very nature itself.

Introduction to Vedanta :

- Consciousness not part, product, property of Body.
 - Consciousness is independent entity which pervades and illumines body.
 - Consciousness not limited by dimentions of the body.
 - Consciousness survives even after fall of body.
- Learn to identify with that consciousness as myself.

Wrong Notion	Correct Notion
<ul style="list-style-type: none"> - Body has consciousness. - I am body. 	<ul style="list-style-type: none"> - I am consciousness - I have body - I am pervading this incidental body.

- All 4 principles based on Jnanadhikaranam.

Word Analysis :

a) Ata Eva :

- Because of very reason only, Jiva not born out of Brahman.

Brihadaranyaka Upanishad :

जात एव ; न, जायते, कोन्वेनं जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म, रातिर्दातुः परायणम् ,
तिष्ठमानस्य तद्विद इति ॥ ७ ॥ २८ ॥

jāta eva na jāyate, konvenam janayet punaḥ;
vijñānam ānandam brahma, rātir dātuḥ parāyaṇam,
tiṣṭhamānasya tadvidaḥ ॥ 7 ॥ 28 ॥

If you think he is ever born, I say, no, he is again born. Now who should again bring him forth? Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It. [III – IX – 28 (7)]

b) Jnahaha :

- Jiva Atma is of the nature of Consciousness.

Brihadaranyaka Upanishad :

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एव,
एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एव ;
एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुचिन्शति, न प्रेत्य
संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the self without interior or exterior, entire, and pure intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) consciousness. This is what I say, my dear. So said Yajnavalkya. [IV – V – 13]

Anubuti Prakasham :

- Yatha Sarvagya Yad eva.
- Jnana Svarupa – Bava Vitpatti.

Negation of Eka Desi :

a) Atma is Jnana Ashraya :

- Atma has consciousness as property.
- Atma gets consciousness in Jagrat, loses consciousness in Sushupti.

Shankara :

- In Sushupti Chaitanyam is there. How come I don't experience Chaitanyam?
- I feel I am Jadaha. I am Consciousness.
- Only when consciousness is associated with objects, objective consciousness becomes very evidently known.
- Objective consciousness alone becomes evidently known.

Visesha Chaitanyam	Samanya Chaitanyam
<p>a) Objective consciousness becomes evident.</p> <p>b) Consciousness and objects present</p> <p>c) Have Ghata Jnanam, Visesha Jnanam with Vyakta Chaitanyam.</p>	<p>a) Objectless Consciousness, awareness is not evident, known, but it exists.</p> <p>b) Consciousness not absent, but objects are absent.</p> <p>c) Samanya Chaitanyam not associated with any object including my body, mind, Prana.</p> <ul style="list-style-type: none">- It becomes Avyakta Chaitanyam- Atma is Asangaha, Nirvikaraha, Satyaha Niravayavayaha.

Sunlight

Vyaktam

- To detect sunlight, illumined object required.
- To recognise sunlight as illuminator, objects required.
- In illumined hand, illuminator light appreciated.
- Illumined object = Abinvyanjatha Vastu.
- Hand depends on sunlight for illumination.
- Objects depends upon consciousness for their illumination.
- Object called Abivyanjatha Padartha.
- Within atmosphere dust particles reflect sunlight, daylight bright.

- That consciousness is Atma.

Sruti : Brihadaranyaka Upanishad

- 4 – 3 – 14
- Yadav Tanna Pashyati, Anupasyati.
- At no time Atma loses Consciousness because Atma is consciousness.

Avyaktam

- Pervades all over hall.
- Sarvatra Aapnoti
- Illuminator between 2 objects, 2 hands not evident but not recognisable.
- Sunlight is there but not Uktam, not evident, not because of absence of light but because of Abhinvayanjatha Abava.
- Light depends on Hand not for illumination but to detect the light and appreciation.
- Consciousness depends on medium or objects for its detection or manifestation.
- In Sushupti, Abivyanjatha Padarthas are not there
- Consciousness is in undetected form like diffused sunlight which is never detected.
- Darkness in day time when you go beyond atmosphere.
- Day + night become one.
- Sunlight is there but can't be detected. All over only darkness.
- In sleep consciousness is there but object is not there.

Brihadaranyaka Upanishad :

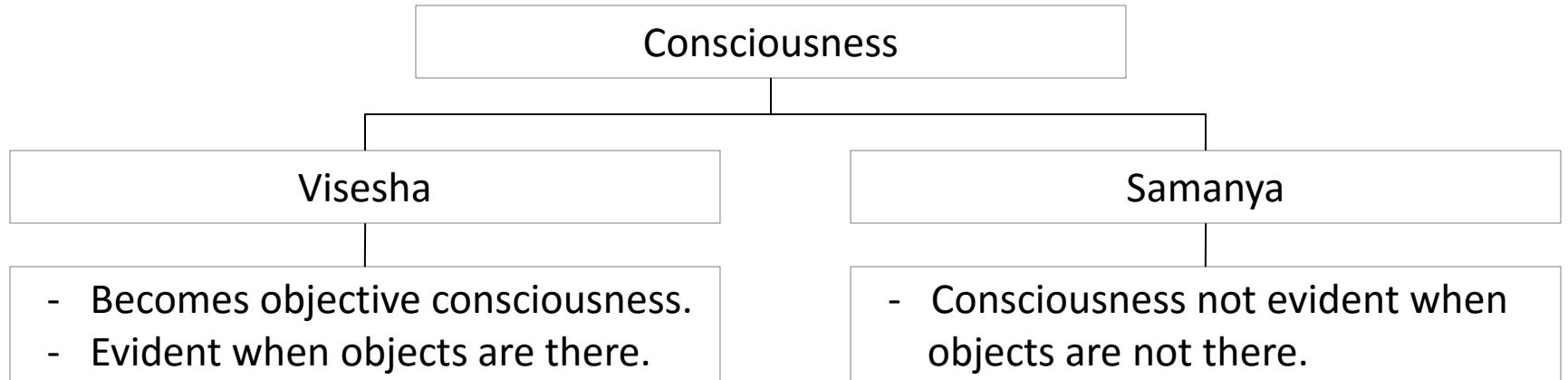
आराममस्य पश्यन्ति, न तं पश्यति कश्चन ॥ इति ।

तं नायतं बोधयेदित्याहुः । दुर्भिषज्यं हास्मै भवति
यमेष न प्रतिपद्यते । अथो खल्वाहुः, जागरितदेश
एवास्यैष इति ; यानि ह्येव जाग्रत्पश्यति तानि सुप्त इति ;
अत्रायं पुरुषः स्ययं ज्योतिर्भवति ; सोऽहं भगवते सहस्रं
ददामि, अत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥ १४ ॥

ārāmam asya paśyanti, na taṁ paśyati kas cana: iti.
taṁ nāyatam bodhayed ity āhuḥ; durbhiṣajyam hāsmāi
bhavati, yam eṣa na pratipadyate. atho khalv āhuḥ,
jāgarita-deśa evāsyaiṣah; yāni hi eva jāgrat paśyati,
tāni sputa iti. atrāyam puruṣaḥ svayaṁ-jyotir bhavati.
so'ham bhagavate sahasraṁ dadāmi;
ata ūrdhvaṁ vimokṣāya brūhīti || 14 ||

Everybody sees his sport, but nobody sees him. They say, Do not wake him up suddenly. If he does not find the right organ, the body becomes difficult to doctor. Others, however, say that the dream state of a man is nothing but the waking state, because he sees in dreams only those things that he sees in the waking state. (This is wrong.) In the dream state the man himself becomes the light. I give you a thousand (cows), sir. Please instruct me further about liberation. [IV – III – 14]

What Happens?



तदेते श्लोका भवन्ति ।

स्वप्ने न शरीरमभिप्रहत्या-

सुप्तः सुप्तानभिचाकशीति

शुक्रमादाय पुनरैति स्थानं

हिरण्मयः पुरुष एकहंसः ॥ ११ ॥

tad ete ślokā bhavanti:

svapnena śarīram abhiprahatyāsuptaḥ

suptān abhicākasīti;

śukram ādāya punar aiti sthānam,

hiraṇmayah puruṣa eka-haṁsaḥ ॥ 11 ॥

Regarding this there are the following verses : The radiant infinite being (Purusa) who moves alone puts the body aside in the dream state, and himself awake and taking the shining functions of the organs with him, watches those that are asleep. Again he comes to the waking state. [IV – III – 11]

- In Sushupti, Atma not loosing consciousness. Atma is illumining sleeping instruments – Jnana Indriyas, Karma Indriyas, Antah Karanam.
- Sleeping means not functioning.
- Non functioning instruments illumined by ever awake consciousness, ever conscious Atma.
- In sleep, I am not able to say, I am conscious. Mind and sense organs are sleeping.
- To say I am conscious, you need function of mind and sense organs.
- To be conscious, Atma does not require any organs but to say I am conscious, Atma requires mouth.
- To think, I am conscious, Atma requires mind instrument with a thought.
- In Sushupti also, Atma is conscious.

Dakshinamurthy Stotram :

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥६॥

Raahu-Grasta-Divaakare[a-I]ndu-Sadrsho Maayaa-Sama-[A]acchaadanaat
San-Maatrah Karanno[a-U]pasangharannato Yo(a-A)bhuut-Sussuptah Pumaan |
Praag-Asvaapsam-Iti Prabodha-Samaye Yah Pratyabhijnyaayate
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||6||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Just Like the Sun and the Moon are Eclipsed by Rahu, the Pure Consciousness is Eclipsed by Maya (for a spiritually ignorant person), A Spiritually Elevated Soul can enter that state of Unborn Deep Sleep (i.e. Pure Consciousness) by Withdrawing His Sense Organs to such an extent that Only the Real Essence remains, That state (i.e. Pure Consciousness) is experienced during Spiritual Awakening whereby one clearly Perceives that "Before I was Sleeping" (by being eclipsed by Maya), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 6]

- Non functioning body, mind, intellect, instrument illumined by Atma in Jagrat and claim that they are functioning.
- To say, they were not functioning, Karanams required.
- In Sushupti, consciousness is there. It is not arriving, departing property.

Nyaya Veiseshika Refutation :

- Consciousness is property generated by Jada Mind + Atma when they combine.
- In Sushupti Atma and mind are detached. You become inert.
- In Jagrat become conscious.

Example :

- Battery light, put battery, light comes, night – remove battery.
- In Jagrat, Samyoga, Atma-manaha Chaitanya Utpatti.
- In Sushupti, Atma-manaha Viyoga, Chaitanya Nashanam.

2 Arguments :

a) Atma – all pervading like space, Niravayava, Sarvagataha according to Sankhya – Nyaya – Veiseshika.

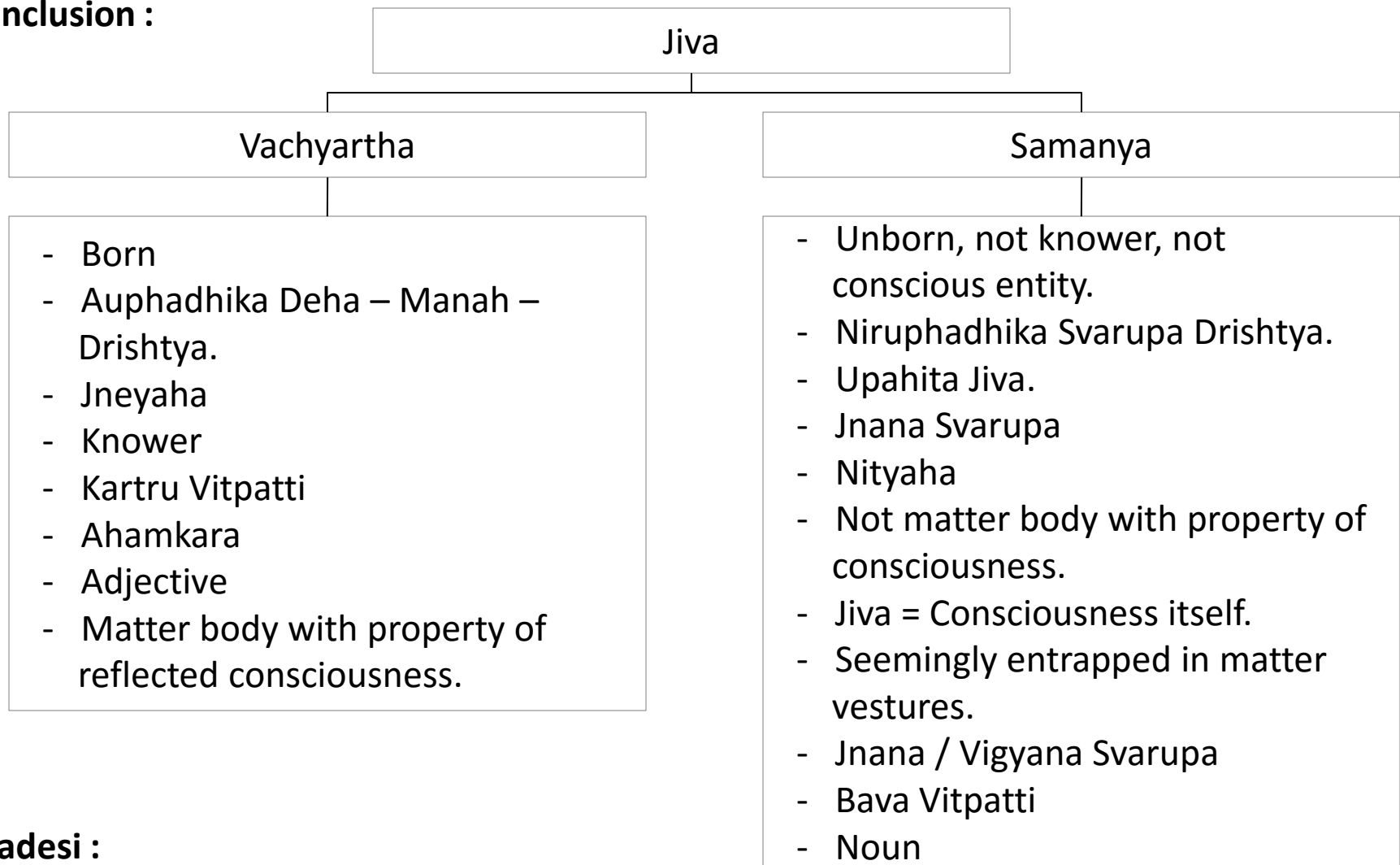
Shankara :

- How can Atma get associated with Anything?
- Association requires tangibility and form.
- Samyoga requires Savayavatvam space can't be associated with anything. If so, can cut and bring home.
- Niravayava – can't have Samyoga Bava.
- Atma, partless, formless, can't have association with body, mind instruments.

b) Tushyantika Durjana Nyaya :

- If you assume it is connected, it can't be separated.
- Atma is all pervading, it can't get separated with anything at anytime.
- Union – can't be explained – Niravayatvat.
- Separation – can't be explained – Sarvagatvat.
- Union and separation – absurd theory, conscious being born out of that is absurd.

Conclusion :



Ekadesi :

- Jiva temporary consciousness which can know. (Shankara – Reflected conscious + mind).
- When temporary consciousness comes, Jiva is knower.
- When temporary consciousness goes, Jiva is nonknower as experienced in Sushupti Avastha.

Shankara :

- First establishes, in deep sleep, consciousness does not go away.
- Consciousness is existent, not associated with any object.

Objective Consciousness	Subjective Consciousness
<ul style="list-style-type: none">- Vishesha Chaitanyam- Conditioned by Objects.- Conscious of Pot, Man, truck, day, night, world.- Conditioned by objects.- Waking + dream.- Evident, Vyaktam.	<ul style="list-style-type: none">- Samanya Chaitanyam.- Sushupti- Vishesha Chaitanyam replaced by Samanya Chaitanyam.- Avyaktam, nonevident.

Example :

- Sunlight pervades hall. Where sunlight is there, sunlight falls and Surya Prakasha is Vyakta.
- Between 2 objects, Sunlight is there but Avyakta Surya Prakasha.
- Hand – is Abivyanjaka Padartha.

Jagrat and Svapna :

- Abivyanjaka Padartha Satvat, Chaitanyam Vyakta Vartate.

Sushupti :

- Abivyanjaka Padartha, Padartha, Chaitanyam Vartate.
- Don't lose consciousness in Sushupti, coma, Nirvikalpaka Samadhi.

- In all 3, Avyakta Chaitanyam Vartate.
- Atma is not knower with temporary consciousness but Consciousness itself.
- How Upanishad declares Jiva is knower?

Prasno Upanishad :

- Eshe Chit – Drashta, Manta, Rasaivita, Vijnata, indicates knowerhood.

Shankara :

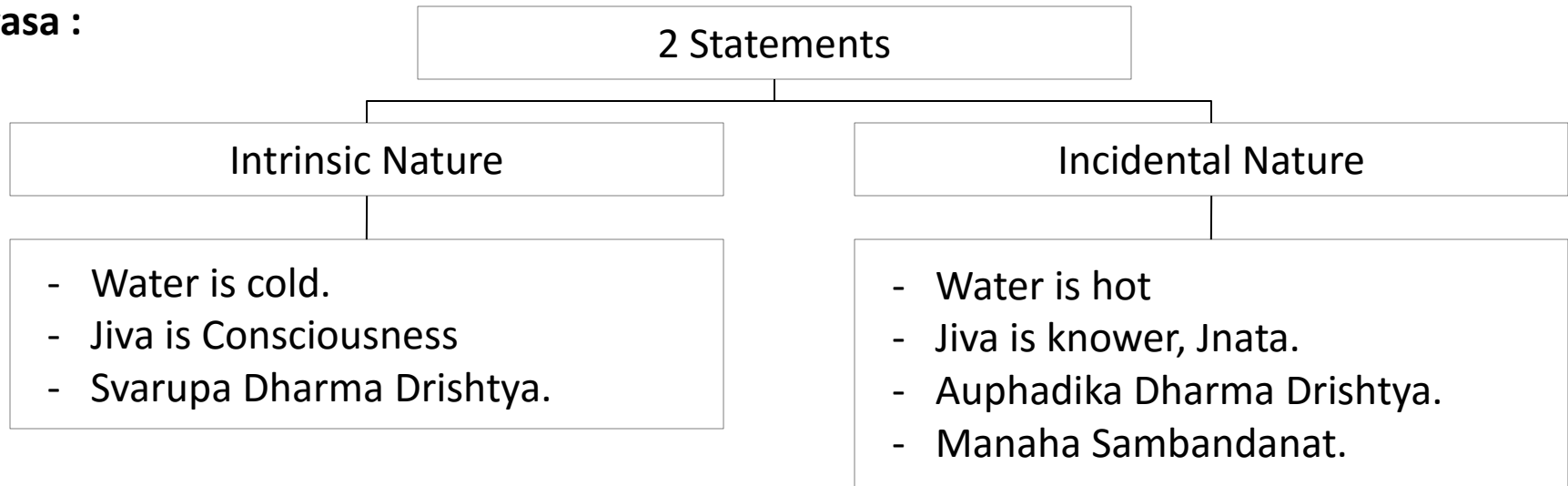
- Jiva by itself is only conscious principle.
- When mind becomes active, mind is capable of entertaining thoughts. It becomes particular knowledge.
- With reference to Vritti Jnanam, I am temporarily called knower Auphadhika Drishtya, Dharma, Jnatrutvam, knowerhood is incidental.

Consciousness	Knowerhood / Jnatrutvam
<ul style="list-style-type: none"> - Intrinsic nature I permanently enjoy. - Nature of Jiva is Consciousness, Turiyam, Chaitanyam, not temporary knower. 	<ul style="list-style-type: none"> - Consciousness in 3 Avasthas. - Incidental nature. - Whatever comes and goes. - Jagrat, Swapna with Kanchukam of Manaha, Deha Abhimanaha. - I become knower. - Jnatrutvam Manaha Eva Dharma, Natu Jiva. - Sruti Vakyam deal with incidental nature.

Purva Pakshi :

- Sruti Contradicting Jiva.
- Is Jiva knower or knowledge?
- Is Jiva adjective consciousness or knower noun?

Vyasa :

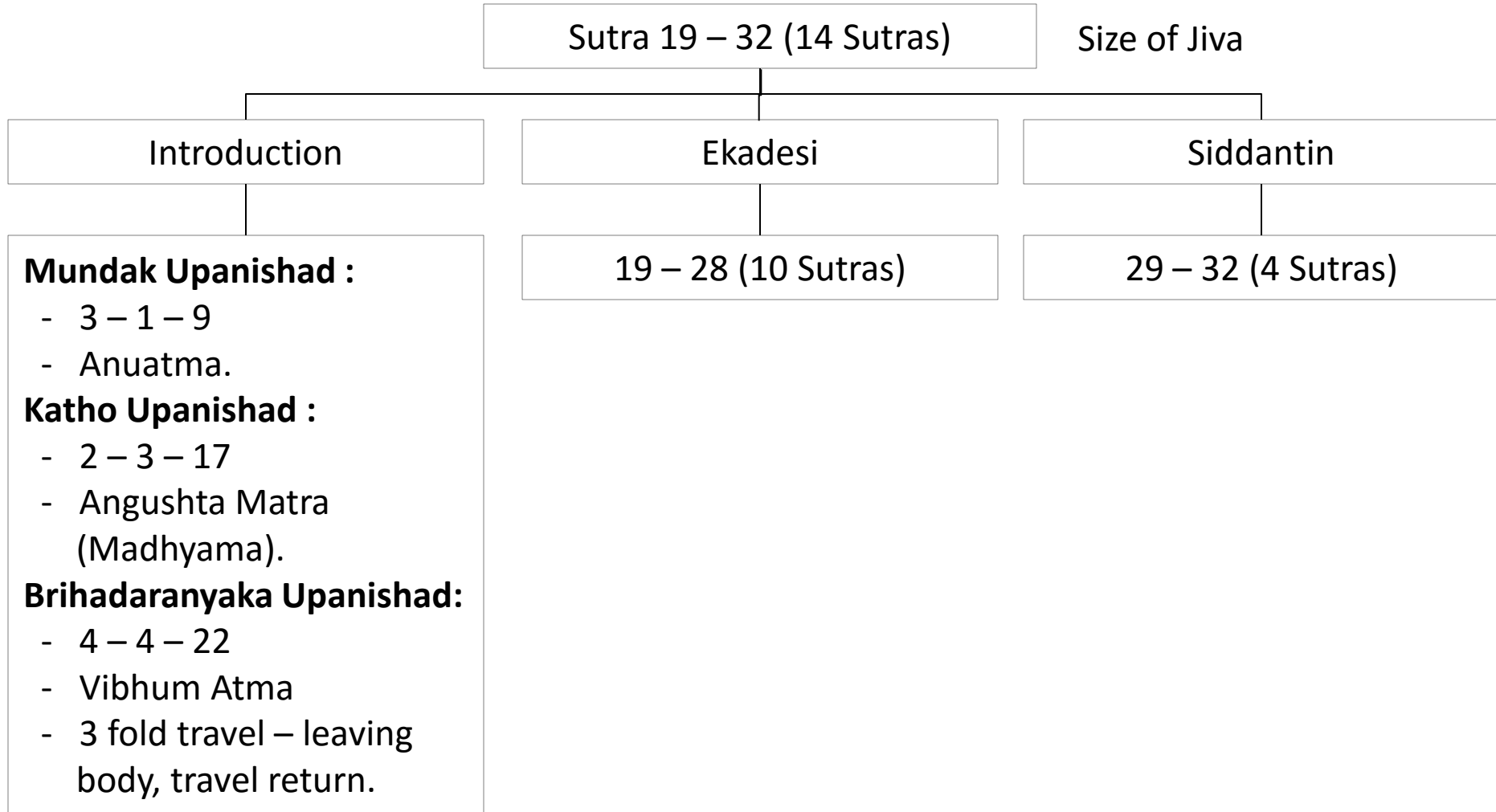


- Sruti does not contradict.

347.

13th Adhikaranam [Topic 73]

Utkrantigatyadhikaranam



19 – 28 (10 Sutras)

Sutra 19 :

Brihadaranyaka Upanishad :

- 4 – 4 – 22
- Gathi & Agathi (Going + coming).
- Anu – not Vibhum.



Sutra 20 :

- Departure means going beyond Raaga Dvesha.
- Transcending without movement.
- Jagrat – Heart to Golakam
- Sushupti – Golakam to heart.
- Not Vibhum.



Sutra 21 :

Brihadaranyaka Upanishad :

- 4 – 4 – 22 & 25

Gita :

- Chapter 2 – Verse 12 to 25
- Vibhum
- Mahan means Paramatma
- Context different.

Sutra 22 :

Mundak Upanishad :

- 3 – 1 – 9

Katho Upanishad :

- 1 – 2 – 7 & 8
- Anu

Sutra 25 : Shankara

Example :

- | | |
|----------------|--------------------|
| - <u>Agent</u> | - <u>Action</u> |
| - Lamp / Deepa | - Radiance |
| - Alpa Ashraya | - Vyapi, pervasive |



Sutra 26 :

- Property can't be separated from substance.
- Colour of cloth and cloth – one locus.
- Guna, Karma, Jati, Vishesha not separate from Dravyam.

Sutra 23 - 26

Measurement of Jiva



Sutra 23 :

- Chandanam – on head cools whole body.



Sutra 24 :

Prasno Upanishad :

- Chapter 3 – Verse 6

Brihadaranyaka Upanishad :

- 4 – 3 – 7
- Alpa Ashraya Karyam = Jiva can also do Alpa Karyam is Chandanam example.



348.

13th Adhikaranam

Utkrantigatyadhikaranam

Sutra 19 : [Topic 73 – Sutra 235]

उत्क्रान्तिगत्यागतीनाम् ।

Utkrantigatyagatinam ।

(On account of the scriptural declarations) of (the soul's) passing out, going, and returning (the soul is not infinite in size; it is of atomic size). [II – III – 19]

- Dimention – size of Jiva.

Nature of Jiva

11th Adhikaranam

- Nitya Svarupa
- Time dimention

12th Adhikaranam

- Chaitanya Svarupa

13th Adhikaranam

- Madhyama Svarupa

Purva Pakshi : Srutene Apramanyam

a) Mundak Upanishad :

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९॥

Eso-nuratma cetasa veditavo yasmin pranah pancadha sam-vivesa ।
pranais-cittam sarvam-otam prajanam yasmin visuddhe vibhavaty-esa atma ॥ 9 ॥

By means of the Light of the Intellect (intuitive faculty) one should know the subtle truth of the Atman within the body which is pervaded by the Life-force in a five-fold way. Man's intellect is interwoven with the senses. When that intellect is purified, the Self shines forth. [III – I – 9]

- Eshaha Anu Atma, Atomic, infinitely small.

b) Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेशीकां धैर्येण ।
तं विद्याच्छुक्रमृतं तं विद्याच्छुक्रमृतमिति ॥ १७ ॥

Angustha-matraḥ puruṣo-'ntaratma sada jananam hrdaye sannivistah,
Tam svac-charirat pravrheta munjadi-vesikam dhairyaena,
Tam vidyachukram amrtam tam vidyachukram amrtam-iti ॥ 17 ॥

The Purusa of the size of a thumb, the Inner Self, is ever seated in the heart of all living beings. One should draw Him out from one's own body with steadiness, as one draws the pith (central stalk) from a reed (rush grass). Know Him as Pure and Immortal, yes, know Him as the Pure, the immortal. [II – III – 17]

- Jiva size of thumb in heart Madhyama Parimana.

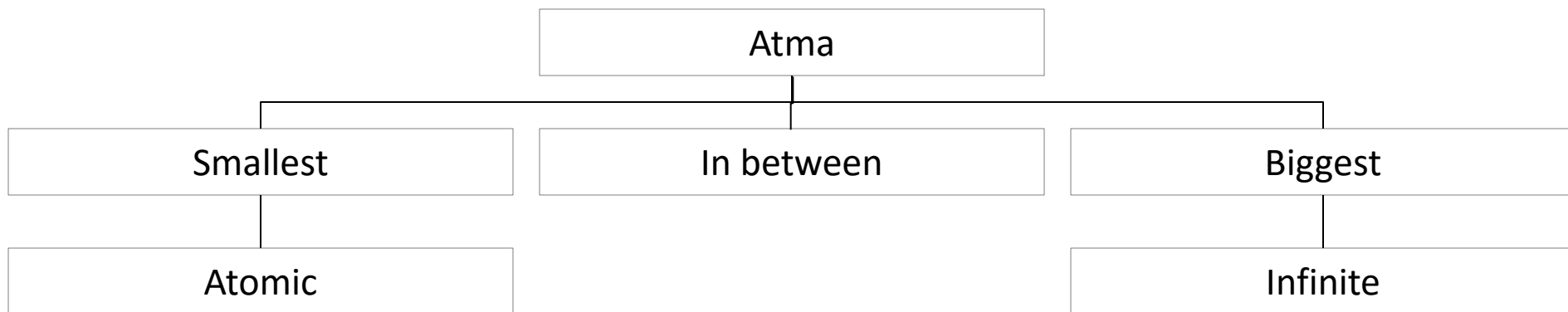
c) Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते, सर्वस्य वशी
सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा
भूयान्, नो एवासाधुना कनीयान् ; एष सर्वेश्वरः ; एष
भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोका-
नामसंभेदाय ; तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति
यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव विदित्वा मुनि-
र्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति ।
एतद्ध स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं
प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह
स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च
भिक्षाचर्यं चरन्ति ; या ह्येष पुत्रैषणा सा वित्तैषणा, या
वित्तैषणा सा लोकैषणा, उमे ह्येते एषणे एव भवतः ।
स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो
नहि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न
रिष्यति; एतमु हैवैते न तरत इति—अतः पापमकरवमिति,
अतः कल्याणमकरवमिति ; उमे उ हैवैष एते तरति, नैनं
कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahān aja ātmā yo'yam vijñānamayaḥ prāṇeṣu;
ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśānaḥ,
sarvasyādhipatiḥ; sa na sādhunā karmanā bhūyān no evāsādhunā kanīyān.
eṣa sarveśvaraḥ, eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ. eṣa setur vidharaṇa
eṣān lokānām asambhedāya. tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti,
yajñena, dānena, tapasānāśakena; etaṁ eva viditvā munir bhavati, etaṁ eva
pravrajino lokam icchantāḥ pravrajanti. etadd ha sma vai tat pūrve vidvānsaḥ
prajān na kāmayaṁte: kiṁ prajāyā kariṣyāmaḥ; yeṣān no'yam ātmāyaṁ loka iti.
te ha sma putraiṣaṇāyās ca vittaiṣaṇāyās ca lokaiṣaṇāyās ca vyutthāya, atha
bhikṣā-caryaṁ caranti; yā hy eva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā;
ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyaḥ,
na hi grhyate; aśīryaḥ, na hi śīryate; asaṅgaḥ, na hi sajyate; asito na vyathate,
na riṣyati; etaṁ u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam
akaravam iti; ubhe u haivaṣa ete tarati, nainam kṛtākṛte tapataḥ. ॥ 22 ॥

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it) ; The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts. I did an evil act for this, I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

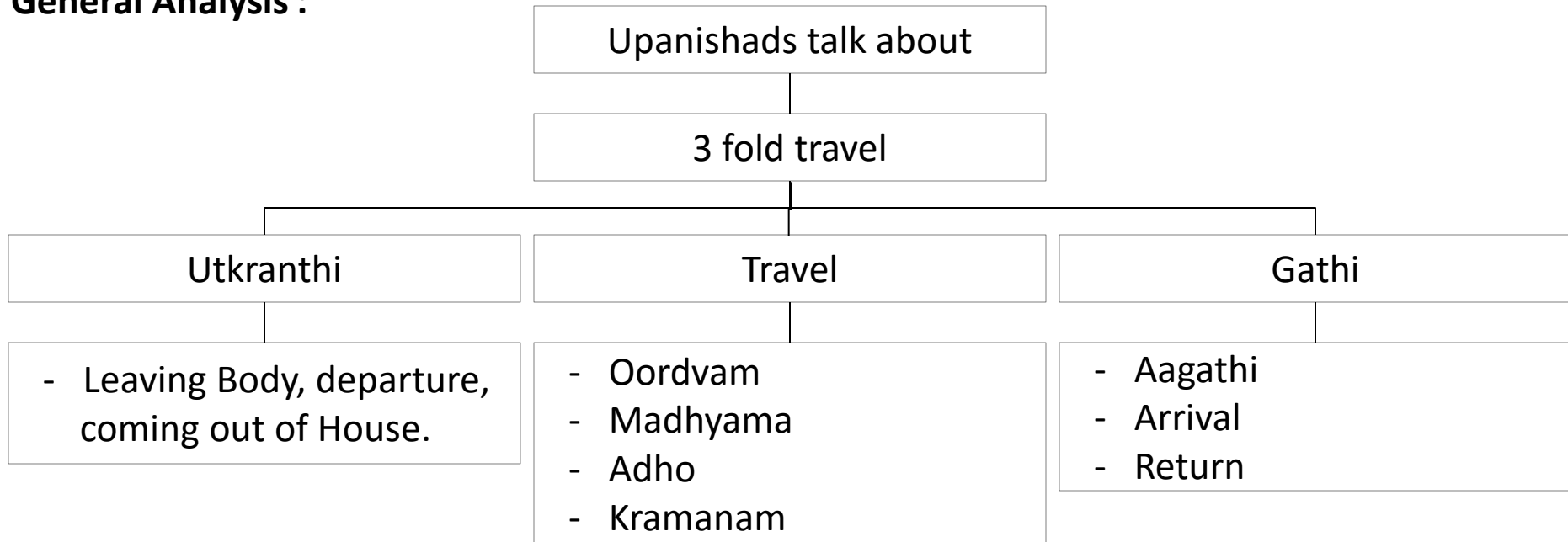
- Sarva Eshaha Mahan, infinitely big, all pervading, Vibhum Paramana.



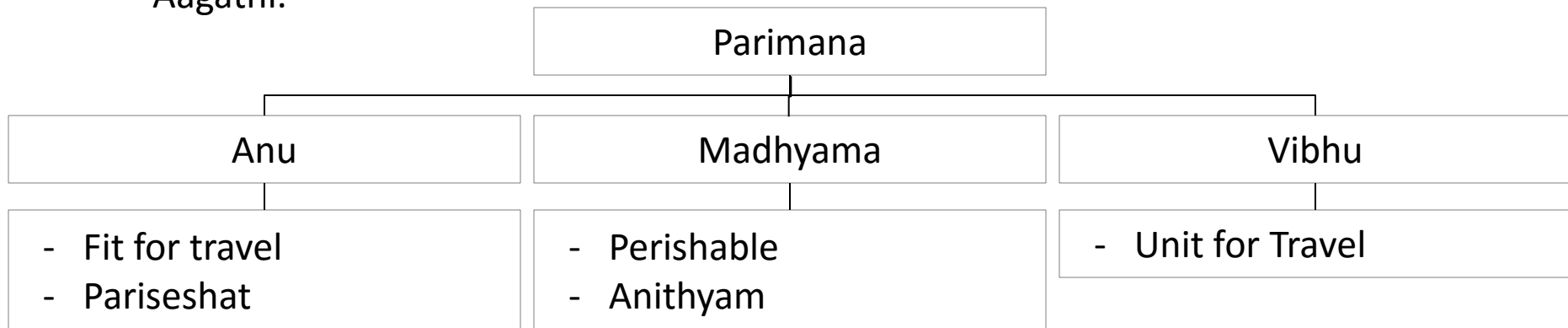
Ekadesi :

- Jiva not Madhyama, will become perishable.
- Ekadesi is Visishta Advaitin, close to Advaitin, Ramanujam.

General Analysis :



- Jiva in heaven, comes to cloud, through Rain to plant, fathers body, mothers body, Aagathi.



Word Analysis :

Utkranti Gatyagati Na (one word) :

- Because of scriptural mention of departure, travel and return Jiva is atomic in size. 1195

349. Sutra 20 : [Topic 73 – Sutra 236]

स्वात्मना चोत्तरयोः ।

Svatmana chottarayoh ।

And on account of the latter two (i.e., going and returning) being connected with their soul (i.e., agent), (the soul is of atomic size). [II – III – 20]

Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा भूयान्, नो एवासाधुना कनीयान् ; एष सर्वेश्वरः ; एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय ; तमेतं वेदानुषचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव विदित्वा मुनिर्भवति । एतमेव प्रवाजिनो लोकमिच्छन्तः प्रव्रजन्ति । एतद् एव वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च भिक्षार्थं चरन्ति ; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एवणे एव भवतः । स एष नेति नेत्यात्मा, अग्रह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथते, न रिष्यति; एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः कल्याणमकरवमिति ; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahān aja ātmā yo'yam vijñānamayaḥ prāṇeṣu; ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśānaḥ, sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān no evāsādhunā kanīyān. eṣa sarveśvaraḥ, eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ. eṣa setur vidharaṇa eṣāṁ lokānām asambhedāya. tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti, yajñena, dānena, tapasānāśakena; etaṁ eva viditvā munir bhavati, etaṁ eva pravrajino lokam icchantāḥ pravrajanti. etadd ha sma vai tat pūrve vidvānsaḥ prajāṁ na kāmayante: kiṁ prajāyā kariṣyāmaḥ; yeṣāṁ no'yam ātmāyaṁ loka iti. te ha sma putraiṣaṇāyās ca vittaiṣaṇāyās ca lokaiṣaṇāyās ca vyutthāya, atha bhikṣā-caryaṁ caranti; yā hy eva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā; ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyāḥ, na hi grhyate; aśīryaḥ, na hi śīryate; asaṅgaḥ, na hi saṅgyate; asito na vyathate, na riṣyati; etaṁ u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam akaravam iti; ubhe u haivaṣa ete tarati, nainaṁ kṛtākṛte tapataḥ. ॥ 22 ॥

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it) ; The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts. I did an evil act for this, I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

- Jiva leaves through eyes, ears.
- Not all pervading because it went out.
- Jiva eternal not Anu, Madhyama.

Brihadaranyaka Upanishad

3rd Section

Svayam Jyoti

- Svarupa.

Eka Desi :

- Abhimana Tyagi.
- Going beyond all pleasures, not physical travel.
- Figuratively loose interest in them.

4th Section

Shariraka

- Gamanam Aagamanam
- What is Jiva obsessed with?
- Money, child, Sad Eva Sattaha.
- Same thought again and again and therefore travels.
- Next Birth determined by type of obsession.
- Kamaya Kamayate Manya Manat.
- Enjoy Karma Phalam in new environment.
- Manushya Loka, Add Punyam.

Word Analysis :

a) Cha :

- Additional support.

b) Uttaraiho :

- Since Gathi and Aagathi – going and coming mentioned.

c) Svatmana :

- Jiva Atmana Sambandat.
- Jiva alone with Param Atma in this body.

Ekadesi :

- Jiva travels within body, not all pervading, hence Anu.

Brihadaranyaka Upanishad :

स यत्रायमात्माबल्यं नेत्य संमोहमिव न्येति, अथैनमेते
प्राणा अभिसमायन्ति ; स एतास्तेजोमात्राः समभ्याददानो
हृदयमेवान्वचक्रामति ; स यत्रैष चाक्षुषः पुरुषः पराङ्
पर्यावर्ततेऽथारूपज्ञो भवति ॥ १ ॥

sa yatrāyam atmā-abalyam nyetya sammoham iva nyeti,
athainam ete prāṇā abhisamāyanti; sa etās tejomātrāḥ
samabhyādadāno hṛdayam evānvavakrāmati, sa yatraiṣa
cākṣuṣaḥ puruṣaḥ parāṇ paryāvartate, athārūpajño bhavati || 1 ||

When this self becomes weak and senseless, as it were, the organs come to it. Completely withdrawing these particles of light, it comes to the heart. When the presiding deity of the eye turns back from all sides, the man fails to notice colour.
[IV – IV – 1]

- Jiva carries sense organs from Golakas to Hridayam is coming and going in Sushupti.

Brihadaranyaka Upanishad :

जनकं ह वैदेहं याज्ञवल्क्यो जगाम ; स मेने न वदिष्य
इति ; अथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे
समूवाते, तस्मै ह याज्ञवल्क्यो वरं ददौ ; स ह काम-
प्रश्नमेव धत्ते, तं हास्मै ददौ ; तं ह सम्राडेव पूर्वं पप्रच्छ ॥१॥

janakam ha vaideham yājñavalkyo jagāma: sa mene: na vadiṣya iti.
atha ha yaj janakaś ca vaideho yājñavalkyaś cāgnihotre samudāte,
tasmai ha yājñavalkyo varam dadau: sa ha kāma-prāśnam eva vavre,
taṁ hāsmāi dadau. taṁ ha samrāḍ eva pūrvaḥ papraccha || 1 ||

Yajnavalkya went to Janaka, Emperor of Videha. He thought he would not say anything. Now Janaka and Yajnavalkya had once talked on the Agnihotra, and Yajnavalkya had offered him a boon. He had begged the liberty of asking any questions he liked; and Yajnavalkya had granted him the boon. So it was the Emperor who first asked him. [IV – III – 1]

- Svapna Shariram – Hiranmaya Purusha.

14 Sutras

Eka Desi / Visishta Advain

- Sutra 19 – 28 (10 Sutras)
- Jiva Anutva Vada

Siddantin

- Sutra 29 – 32 (4 Sutras)
- Jiva Vibhutva Vada

1st Sutra :

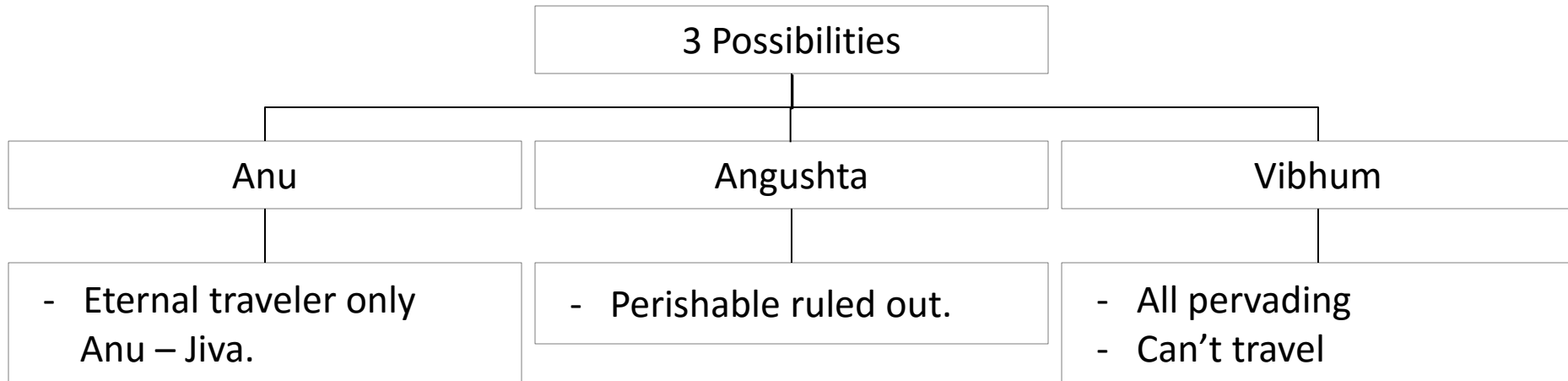
- 3 Steps.
- Departure, travel, arrival.

2nd Sutra :

- Departure figurative, going beyond Raaga Dvesha.
- Transcending without movement.

Jagrat	Sushupti
<ul style="list-style-type: none">- Hridayam to Golakam (office of Sense organs)- Vibhum Ruled out	<ul style="list-style-type: none">- Golakam to Hridayam (Residence).

- Vibhum ruled out.



350. Sutra 21 : [Topic 73 – Sutra 237]

नाणुरतच्छ्रुतेरिति चेत् न, इतराधिकारात् ।

Nanuratacchruteriti chet, na, itaradhikarat ।

If it be said that (the soul is) not atomic, as the scriptures state it to be otherwise, (i.e., all-pervading), (we say) not so, because (the one) other than the individual soul (i.e., the Supreme Brahman or the Highest Self) is the subject matter (of those passages).

[II – III – 21]

Eka Desi Vada :

Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते, सर्वस्य वशी
सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा
भूयान्, नो एवासाधुना कनीयान् ; एष सर्वेश्वरः ; एष
भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोका-
नामसंभेदाय ; तमेतं वेदानुबचनेन ब्राह्मणा विविदिषन्ति
यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव विदित्वा मुनि-
र्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति ।
एतद्ध स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं
प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह
स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ
भिक्षाचर्यं चरन्ति ; या ह्येव पुत्रैषणा सा वित्तैषणा, या
वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः ।
स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो
नहि शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथते, न
रिष्यति; एतमु हैवैते न तरत इति—अतः पापमकरवमिति,
अतः कल्याणमकरवमिति ; उभे उ हैवैष एते तरति, नैनं
कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahān aja ātmā yo'yam vijñānamayaḥ prāṇeṣu;
ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśānaḥ,
sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān no evāsādhunā kanīyān.
eṣa sarveśvaraḥ, eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ. eṣa setur vidharaṇa
eṣāṁ lokānām asambhedāya. tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti,
yajñena, dānena, tapasānāśakena; etaṁ eva viditvā munir bhavati, etaṁ eva
pravrajino lokam icchantāḥ pravrajanti. etadd ha sma vai tat pūrve vidvānsaḥ
prajāṁ na kāmayante: kiṁ prajāyā kariṣyāmaḥ; yeṣāṁ no'yam ātmāyaṁ loka iti.
te ha sma putraiṣaṇāyās ca vittaiṣaṇāyās ca lokaiṣaṇāyās ca vyutthāya, atha
bhikṣā-caryaṁ caranti; yā hy eva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā;
ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyāḥ,
na hi grhyate; aśīryaḥ, na hi śīryate; asaṅgaḥ, na hi saṅgyate; asito na vyathate,
na riṣyati; etaṁ u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam
akaravam iti; ubhe u haivaṣa ete tarati, nainam kṛtākṛte tapataḥ. ॥ 22 ॥

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it) ; The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts. I did an evil act for this, I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

Brihadaranyaka Upanishad :

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो
ब्रह्म ; अभयं वै ब्रह्म ; अभयं हि वै ब्रह्म
भवति य एवं वेद ॥ २५ ॥

sa vā eṣa mahān aja ajātmā, ajaro amaro'mṛto'bhayo
brahma; abhayaṁ vai brahma, abhayaṁ hi vai brahma
bhavati ya evaṁ veda II 25 II

That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman. [IV – IV – 25]

Sharira Brahmanam :

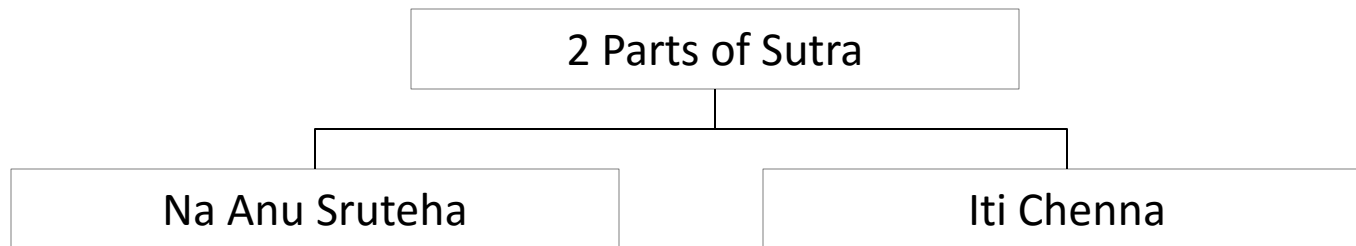
- Saha eshaha Mahan Ajaha Atma.
- Jivatma is Vibhuhu – all pervading Parimana.

Gita : Chapter 2 – Verse 12 to 24

अच्छेदोऽयमदाह्योऽयमक्लेदोऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

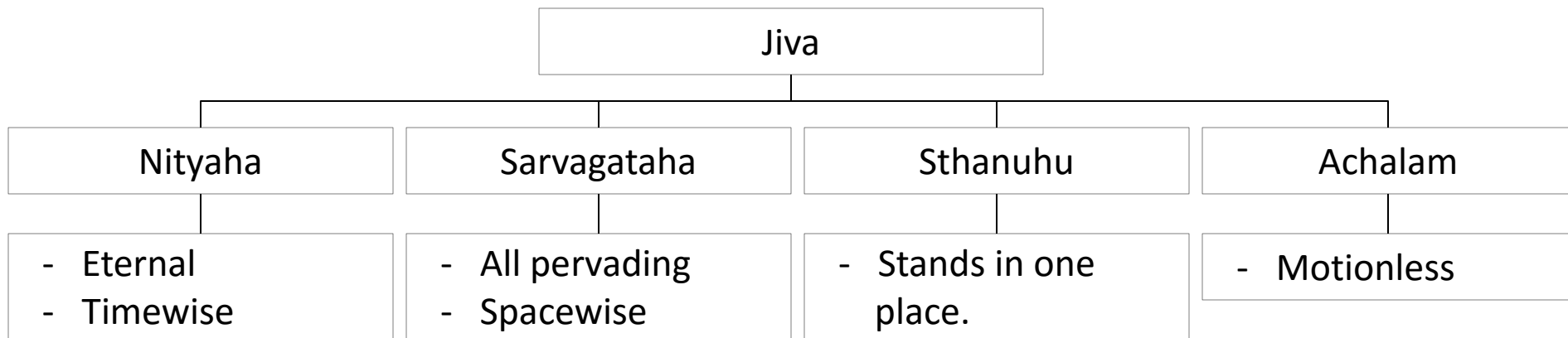
- Nature of Jiva – Nitya, Sarvagataha Sthanuhu, Achala, Sanatana.
- Arjuna worried about Breeshma, Drona not Paramatma.



Ekadesi :

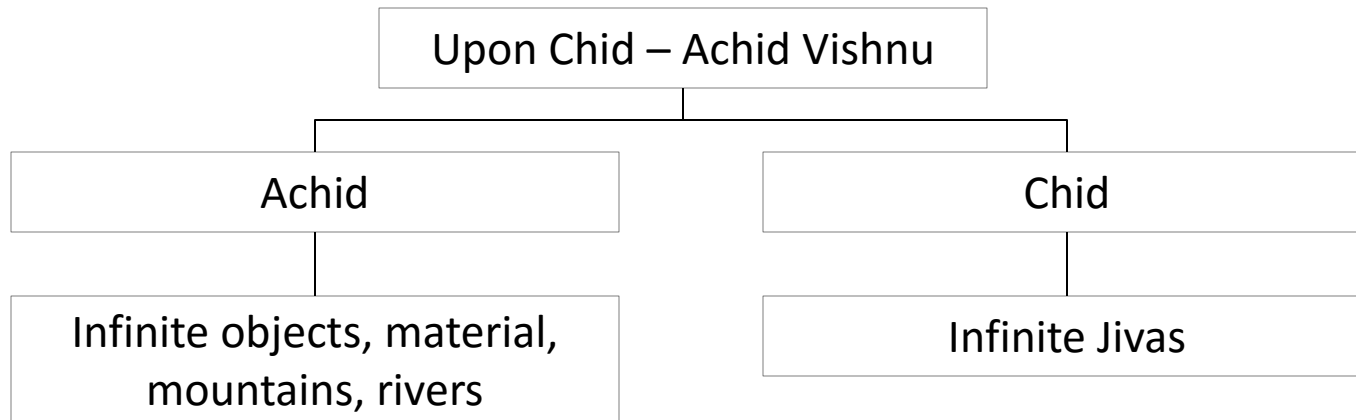
- Wherever, Atma is described as Mahan, it is Paramatma not Jivatma.
- Paramatma – Mahan, all pervading.
- Don't get confused with Jiva – Anu.

Jivatma	Paramatma
<ul style="list-style-type: none">- Anu- Smallest	<ul style="list-style-type: none">- Vibhu- Biggest



Ekadesi quotes Grammar :

- Garva Gatha Staha.
- Jiva – one – not all pervading.
- Jiva located in all pervading Paramatma.
- Not one infinite, different from Paramatma, located in Vishnu.



- Ekadesi takes stand of Siddantin here.

Word Analysis :

a) Na Anuhu : (Is Vibhu)

- If Advaitin raises objection Jiva is not atomic size.
- Sankhya + Advaitin = Jiva – is all pervading.

b) Atat Srutehe :

- Because of Sruti Statements.

c) Iti Chet :

- If this is contention.

d) Na :

- It is not so.

e) Itarasya Adhikarat :

- Because context is different.
- Atma should be taken as Paramatma not Jivatma.

Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
 प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते, सर्वस्य वशी
 सर्वस्येशानः सर्वस्याधिपतिः ; स न साधुना कर्मणा
 भूयान्, नो एवासाधुना कनीयान् ; एष सर्वेश्वरः ; एष
 भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोका-
 नामसंभेदाय ; तमेतं वेदानुबचनेन ब्राह्मणा विविदिषन्ति
 यज्ञेन दानेन तपसाऽनाशकेन ; एतमेव विदित्वा मुनि-
 र्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति ।
 एतद् स्म वै तत् पूर्वं विद्वांसः प्रजां न कामयन्ते, किं
 प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति ; ते ह
 स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाश्च
 भिक्षाचर्यं चरन्ति ; या ह्येव पुत्रैषणा सा वित्तैषणा, या
 वित्तैषणा सा लोकैषणा, उमे ह्येते एषणे एव भवतः ।
 स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो
 नहि शीर्यते, असङ्गो नहि सङ्ग्यते, असितो न व्यथते, न
 रिष्यति; एतमु हैवैते न तरत इति—अतः पापमकरवमिति,
 अतः कल्याणमकरवमिति ; उमे उ हैवैष एते तरति, नैनं
 कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahān aja ātmā yo'yam vijñānamayaḥ prāṇeṣu;
 ya eso'ntar-hṛdaya ākāśaḥ tasmin śete, sarvasya vaśī, sarvasyeśānaḥ,
 sarvasyādhipatiḥ; sa na sādhunā karmaṇā bhūyān no evāsādhunā kanīyān.
 eṣa sarveśvaraḥ, eṣa bhūtādhipatiḥ, eṣa bhūtapālāḥ. eṣa setur vidharaṇa
 eṣāṁ lokānām asambhedāya. tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti,
 yajñena, dānena, tapasānāśakena; etaṁ eva viditvā munir bhavati, etaṁ eva
 pravrajino lokam icchantāḥ pravrajanti. etadd ha sma vai tat pūrve vidvāmsaḥ
 prajāṁ na kāmayante: kiṁ prajāyā kariṣyāmaḥ; yeṣāṁ no'yam ātmāyaṁ loka iti.
 te ha sma putraiṣaṇāyās ca vittaiṣaṇāyās ca lokaiṣaṇāyās ca vyutthāya, atha
 bhikṣā-caryaṁ caranti; yā hy eva putraiṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā;
 ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyāḥ,
 na hi grhyate; aśīryaḥ, na hi śīryate; asaṅgaḥ, na hi sajyate; asito na vyathate,
 na riṣyati; etaṁ u haivaite na tarata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam
 akaravam iti; ubhe u haivaṣa ete tarati, nainam kṛtākṛte tapataḥ. ॥ 22 ॥

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it) ; The ancient sages, it is said, did not desire children (thinking), What shall we achieve through children, we who have attained this Self, this world (result). They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts. I did an evil act for this, I did a good act for this. He conquers both of them. Things done or not done do not trouble him. [IV – IV – 22]

351. Sutra 22 : [Topic 73 – Sutra 238]

स्वशब्दोन्मानाभ्यां च ।

Svasabdonmanabhyam cha ।

And on account of direct statements (of the Sruti texts as to the atomic size) and infinitesimal measure (the soul is atomic). [II – III – 22]

- Sruti does not reveal that Jiva is Anu, implicitly.
- If hidden need to extract meaning by enquiry.
- Atomic size taught explicitly, vividly, loudly.
- Anutva unlike Adhyasa which is extracted.
- For Anutva, no Artapatti required Sakshat Anu is there.

a) Mundak Upanishad :

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

Eso-nuratma cetasa veditavo yasmin pranah pancadha sam-vivesa ।
pranais-cittam sarvam-otam prajanam yasmin visuddhe vibhavaty-esa atma ॥ 9 ॥

By means of the Light of the Intellect (intuitive faculty) one should know the subtle truth of the Atman within the body which is pervaded by the Life-force in a five-fold way. Man's intellect is interwoven with the senses. When that intellect is purified, the Self shines forth. [III – I – 9]

b) Katho Upanishad :

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah
srnvanto'pi bahavo yam na vidyuh,
Ascaryo vakta kusalo'sya labdha
ascaryo jnata kusalanu-sistah ॥ 7 ॥

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.” [I – II – 7]

Katho Upanishad :

न नरेणावरेण प्रोक्त एष
सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति
अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

Na narena-varena prokta esa
suvijneyo bahuda cintyamanah,
Ananya-prokte gati-atra nasti
aniyan-hya-tarkyam-anupramanat ॥ 8 ॥

“This (Self), when taught by a man of inferior intellect, is not easy to be known, as it is to be thought of in various ways. But when it taught by another (superior) perceptor who is one with Brahman (who beholds no difference), there is no (other) way concerning it. The Self being subtler than the subtlest and is beyond argumentation.” [I – II – 8]

c) Svetasvataro Upanishad :

बालाग्रशतभागस्य शतधा कल्पितस्य च ।
भागो जीवः स विज्ञेयः स चानन्त्यायकल्पते ॥ ९ ॥

valagrasatabhagasya satadha kalpitasya ca ।
bhago jivah sa vijneyah sa canantyaaya kalpate ॥ 9 ॥

That individual soul is as subtle as a hair-point divided and sub-divided hundreds of times. Yet he is potentially infinite. He has to be known. [Chapter 5 – Verse 9]

- Size of Jiva = 1/10,000 tip of hair.

Word Analysis :

a) Cha :

- Moreover.

b) Sva Sabda Unmanam :

- Sruti word revealing size of minuteness.
- Unmanam = Infinitely small.
- Can't measure – small / big.

352. Sutra 23 : [Topic 73 – Sutra 239]

अविरोधश्चन्दनवत् ।

Avirodhaschandanavat ।

There is no contradiction as in the case of sandal paste. [II – III – 23]

- If Jiva not Anu, we will have doubt explaining our experiences.
- Jiva alone sentient, body – mind insentient.
- Jiva lends consciousness to entire body.
- Jiva has to be located in remote part if Anu. Angushta can't pervade entire thumb.
- Example : Ganga dip – felt all over body.
- Whole body cool if Chandanam applied on head.

How Alpa Ashraya Jiva can be Sarva Vyapi?

- Body not sentient intrinsically.
- How sentiency extensive?
- **4 Sutras – 23, 24, 25, 26 :**
Deal with topic of measurement of Jiva.

Word Analysis :

a) Avirodha :

- No Pratyaksha Virodha, contradiction.

b) Chandana Vatu :

- As in the case of Chandan Paste.
- How Jiva in one corner can produce sentiency all over?

353. Sutra 24 : [Topic 73 – Sutra 240]

अवस्थितिवैशेष्यादिति चेन्न, अध्युपगमाद्धृदि हि ।

Avasthithivaisheshyaditi chenna, adhyupagamaddhridi hi ।

If it be said (that the two cases are not parallel), on account of the specialisation of abode (present in the case of the sandal-ointment, absent in the case of the soul), we deny that, on account of the acknowledgement (by scripture, of a special place of the soul), viz., within the heart. [I – II – 24]

Chandan Example :

- Non extensive locus does extensive function.
- Extensive locus also produces extensive function on skin.
- Vyapi Karyam done by Alpa Ashraya.
- Jiva can be dot like Chandanam or Vyapi like Skin – Tvak.
- Example does not prove if Jiva is Anu like Chandanam or Vyapi like Skin.

Eka :

- I know both possibilities exist.
- Jiva not available for Pratyaksham.

Veidika : Gita

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a machine. [Chapter 18 – Verse 61]

- Jivatma within heart of everyone.

Chandan Example :

- To prove Jiva can also do Vyapi Karyam – proved by Sruti not Anumanam – logic.
- To explain Vyapi Karyam, not prove Alpa Ashrayam.

Word Analysis :

a) Avasthiti Vaiseshyat :

- Answer by Ekadesi – because of specific location of Chandanam proved by Pratyaksham, not inference.
- However, you give, it as proof of Jivatma which is not available for perception.

b) Iti Chetna :

- Specific location of Sandle paste is not enough, inappropriate, improper.
- If this is contention, it is not so.

c) Adhyupagamat :

- Specific location is already explained.
- Veidika accept vedas as Pramanam where location mentioned – why go to Pratyaksha Pramanam.

d) Hridi Hi :

- Jiva located in heart, not Vibhu and not.
- Angushta – Anityam.
- In heart only Anu possible not Vibhu or Madhyama.

Sruti :

Prasno Upanishad :

हृदि ह्येष आत्मा ।

अत्रैतदेकशतं नाडीनं तासां शतं शतमेकैकस्या द्वासप्ततिर्द्वासप्ततिः
प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥ ६॥

Hridi hyesha aatmaa

atraitad-ekasatam naadeenaam, taasaam satam satam-ekaikasyaam dvaasaptatir-dvaasaptatih
pratisakhaa-naadeesaharsaani bhavantyaasu vyaana-scharati || 6 ||

This Atman is in the heart. There, there are a hundred and one 'nerves'. Each of them has a hundred branches. Again, every one of these has seventy two thousand sub-branches. In these the Vyana moves. [III – 6]

- Eshaha = Jiva.

Brihadaranyaka Upanishad :

कतम आत्मेति ; योऽयं विज्ञानमयः प्राणेषु हृद्यन्त-
ज्योतिः पुरुषः ; स समानः सन्नुभौ लोकावनुसंचरति,
ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमति-
क्रामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu, hṛdy

antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāv anusañcarati,
dhyāyatīva lelāyatīva, sa hi svapno bhūtvā, imaṁ lokam
atīkrāmati, mṛtyo rūpāṇi || 7 ||

Which is the self? This infinite entity (Purusha) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world - the forms of death (ignorance etc.). [IV – III – 7]

- Svayam Jyoti Brahmana.
- Yaha Vigyana Manaha Hridi Antar Jyoti Purusha - Jiva in heart.

Conclusion :

- Like Chandanam, Jiva is Alpa Ashraya Karyam, making whole body sentient.

354. Sutra 25 : [Topic 73 – Sutra 241]

गुणाद्वाऽऽलोकवत् ।

Gunadva alokavat ।

Or on account of (its) quality (viz., intelligence), as in cases of ordinary experience (such as in the case of a lamp by its light). [II – III – 25]

- If you can't accept Chandanam, Alpa Ashrayam – Vyapi Karyam.

Karta	Vyapi
- Agent, doer “Alpa”	- Action - Karyam

New Example :

Lamp / Flame	Deepa Prabha Radiance
<ul style="list-style-type: none">- Located in one corner of room.- Alpa Ashraya – flame- Like Jiva, Anu, powerful laser beam.- Sun, 8000 crore miles away	<ul style="list-style-type: none">- Property of flame – light.- Pervasive, Vyapi, extensive Prakasha.- Consciousness like Radiance goes near and far, contraction and expanding Radiance.- Chaitanya Guna Shriram Vyapnoti.- Consciousness property extends upto nails.

Word Analysis :

a) Va :

- Or another example apart from Chandanam Vyapi Ashraya Karyam.

b) Gunat :

- Extensive property.
- Because of pervading.
- Pervading of atomic Jiva makes body sentient, enlivens body.

c) Alokavatu :

- As in this world.
- Located Anu size Jiva has property – Dharma of Consciousness which extends all over body.
- Has support of Shastra Shankara gives Deepa Drishtanta not Vyasa.

355. Sutra 26 : [Topic 73 – Sutra 242]

व्यतिरेको गन्धवत् ।

Vyatireko gandhavat ।

The extension (of the quality of intelligence) beyond (the soul in which it inheres) is like the odour (which extends beyond the fragrant object). [II – III – 26]

- Drivya Gunayaho Samanvaya Sambanda.
- Property can never be separated from substance.
- Property in one place, substance in another place not possible.

Example :

- Colour of cloth located in cloth.

Property	Property + Action
<ul style="list-style-type: none">- Paratantra- Dependent	<ul style="list-style-type: none">- Require- Ashraya - Substance

Drivya	Guna / Karma / Jati / Visesha
<ul style="list-style-type: none">- Substance- Independent- I – Substance	<ul style="list-style-type: none">- Properties- Teaching action, can't send speech to class.- Hearing faculty alone can't be sent to class.

- Brahma Sutra to be heard, requires 200% concentration, to be heard and understood.
- How can Guna and Drivyam be separated?
- If consciousness property of Jivatma, consciousness should exist only where Jiva exists.

Conclusion :

- Consciousness is Anu only.
- Alpa Dravyam can't have Vyapi Guna.

Ekadesi :

- Property can be as extensive or more extensive than substance.

Flame	Radiance
<ul style="list-style-type: none"> - Alpa Vyapi - Sun 3 crore miles away 	<ul style="list-style-type: none"> - Prabha Guna upon earth - Guna can be Vyapi

Word Analysis :

a) Vyatirekena :

- Independent existence of the property is to be admitted.
- Physical separateness of property and substance should be accepted.

b) Gandhatvat :

- Perfume and fragrance separate.
- Jiva substance and consciousness – property can be separate.

356. Sutra 27 : [Topic 73 – Sutra 243]

तथा च दर्शयति ।

Tatha cha darsayati ।

Thus also, (the Sruti) shows or declares. [II – III – 27]

Sruti support for Eka Desi :

a) Chandogya Upanishad :

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे
प्रब्रूतमिति तौ होदशरावेऽवेक्षांचक्राते तौ ह
प्रजापतिरुवाच किं पश्यथ इति तौ होचतुः
सर्वमेवेदमावां भगव आत्मानं पश्याव आ लोमभ्यः आ
नखेभ्यः प्रतिरूपमिति ॥ ८.८.१॥

Udasarava atmanamaveksya yadatmano na vijanithastanme
prabrutamiti tau hodasarave'veksancakrate tau ha
prajapatiruvaca kim pasyatha iti tau hocatuh
sarvamevedamavam bhagava atmanam pasyava a lomabhya a
nakhebhyah praturupamiti ॥ 8.8.1 ॥

[Prajapati said] : Look at yourselves in a vessel full of water. If you have any doubts about the Self then let me know. They then looked at themselves in the water, and Prajapati asked, What do you see? They replied, We see the reflection of our whole self, including even our hair and nails.”[8 – 8 – 1]

b) Kaushitaki Upanishad :

तं होवाचाजातशत्रुर्यत्रैष एतद्दालाके पुरुषोऽशयिष्ट
यत्रैतदभूद्यत एतदागाद्धिता नाम हृदयस्य नाड्यो
हृदयात्पुगीततमभिप्रतन्वन्ति यथा सहस्रधा केशो
विपाटितस्तावदण्व्यः पिङ्गलस्याणिमना तिष्ठन्ते शुक्लस्य
कृष्णस्य पीतस्य लोहितस्येति तासु तदा भवति यदा सुप्तः
स्वप्नं न कञ्चन पश्यत्यथारिमन्प्राण एवैकधा भवति
तथैनं वावसर्वैर्नामभिः सहाप्येति मनः सर्वैर्ध्यातैः
सहाप्येति चक्षुः सर्वै रूपैः सहाप्येति श्रोत्रं सर्वैः
शब्दैः सहाप्येति मनः सर्वैर्ध्यातैः सहाप्येति स यदा
प्रतिबुध्यते यथान्नेर्ज्वलती विस्फुलिङ्गा
विप्रतिष्ठेन्नोवमेवैतस्मादात्मनः प्राणा यथायतनं
विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकास्तद्यथा क्षुरः
क्षुरध्याने हितः स्याद्विश्वम्भरो वा विश्वम्भरकुलाय
एवमेवैष प्राज्ञ आत्मेदं शरीरमनुप्रविष्ट आ लोमभ्य
आ नखेभ्यः ॥ १९॥

tan hovachajatashatruryatraisha etadbalake purusho.ashayishta
yatra itadabhudyata etadagaddhita nama hr^idayasya nadyo
hr^idayatpuritatamabhipratantvanti yatha sahasradha kesho
vipatitastavadanvyah pi~ngalasyanimna tishthante shuklasya
kr^ishnasya pitasya lohitasyeti tasu tada bhavati yada suptah
svapna.n na ka.nchana pashyatyathasminprana evaikadha bhavati
tathaina.n vaksarvairnamabhih sahapyeti manah sarvairdhyataih
sahapyeti chakshuh sarvai rupaih sahapyeti shrotra.n sarvaih
shabdaih sahapyeti manah sarvairdhyataih sahapyeti sa yada
pratibudhyate yathagnerjvalato visphuli~nga
vipratishtherannevamevaitasmatatmanah prana yathayatana.n
vipratishthante pranebhyo deva devebhyo lokastadyatha kshurah
kshuradhyane hitah syadvishvambharo va vishvambharakulaya
evamevaisha praj~na atmeda.n shariramanupravishta a lomabhya
a nakhebhyah || 19||

After this Bâlâki became silent. Agâtasatru said to him: 'Thus far only (do you know), O Bâlâki?' 'Thus far only,' replied Bâlâki. Then Agâtasatru said to him: 'Vainly did you challenge me, saying: 'Shall I tell you Brahman? O Bâlâki, he who is the maker of those persons (whom you mentioned), he of whom all this is the work, he alone is to be known.' Thereupon Bâlâki came, carrying fuel in his hand, saying: 'May I come to you as a pupil?' Agâtasatru said to him: 'I deem it improper that a Kshatriya should initiate a Brâhmana. Come, I shall make you know clearly.' Then taking him by the hand, he went forth. And the two together came to a person who was asleep. And Agâtasatru called him, saying: 'Thou great one, clad in white raiment, Soma, King.' But he remained lying. Then he pushed him with a stick, and he rose at once. Then said Agâtasatru to him: 'Bâlâki, where did this person here sleep? Where was he? Whence came he thus back?' Bâlâki did not know. [Chapter 4 – Verse 19]

Kaushitaki Upanishad :

तमेतमात्मानमेतमात्मनोऽन्ववस्यति यथा श्रेष्ठिनं
 स्वास्तद्यथा श्रेष्ठैः स्वैर्भुङ्क्ते यथा वा श्रेष्ठिनं
 स्वा भुञ्जन्त एवमेवैष प्राज्ञ आत्मैतैरात्मभिर्भुङ्क्ते ।
 यथा श्रेष्ठी स्वैरेवं वैतमात्मानमेत आत्मनोऽन्ववस्यन्ति
 यथा श्रेष्ठिनं स्वाः स यावद्ध वा इन्द्र एतमात्मानं न
 विजज्ञौ तावदेनमसुरा अभिबभूवुः स यदा विजज्ञावथ
 हत्वासुरान्विजित्य सर्वेषां भूतानां श्रेष्ठ्यं
 स्वाराज्यमाधिपत्यं पर्येति तथो एवैवं विद्वान्सर्वेषां
 भूतानां श्रेष्ठ्यं स्वाराज्यमाधिपत्यं पर्येति य एवं
 वेद य एवं वेद ॥ २० ॥

tametamatmanametamatmanoanvavasyati yatha shreshthinin
 svastadyatha shreshthaih svairbhunkte yatha va shreshthinin
 sva bhunjanta evamevaisha prajna atmaitairatmabhirbhunkte |
 yatha shreshthi svairevan vaitamatmanameta atmanoanvavasyanti
 yatha shreshthinin svah sa yavaddha va indra etamatmanan na
 vijajnau tavadenamasura abhibabhuvuh sa yada vijajnavatha
 hatvasuranvijitya sarvesham bhutanan shraishthyan
 svarajyamadhipatyam paryeti tatho evaivan vidvansarvesham
 bhutanan shraishthyan svarajyamadhipatyam paryeti ya evan
 veda ya evan veda || 20 ||

And Agâtasatru said to him: 'Where this person here slept, where he was, whence he thus came back, is this: The arteries of the heart called Hita extend from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, they stand full of a thin fluid of various colours, white, black, yellow, red. In these the person is when sleeping he sees no dream. Then he becomes one with that prâna alone. Then speech goes to him with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he awakes, then, as from a burning fire, sparks proceed in all directions, thus from that self the prânas (speech, &c.) proceed, each towards its place, from the prânas the gods, from the gods the worlds. And as a razor might be fitted in a razor-case, or as fire in the fire-place (the arani on the altar), even thus this conscious self enters the self of the body (considers the body as himself) to the very hairs and nails. And the other selves (such as speech, &c.) follow that self, as his people follow the master of the house. And as the master feeds with his people, nay, as his people feed on the master, thus does this conscious self feed with the other selves, as a master with his people, and the other selves follow him, as his people follow the master. So long as Indra did not understand that self, the Asuras conquered him. When he understood it, he conquered the Asuras and obtained the pre-eminence among all gods, sovereignty, supremacy. And thus also he who knows this obtains pre-eminence among all beings, sovereignty, supremacy,--yea, he who knows this. [Chapter 4 – Verse 20]

- Consciousness pervades upto hair and top of nail.

Dahara Vidya :

- Atma in the heart, consciousness pervades all over the Body.

Word Analysis :

a) Darshayati :

- Sruti Also reveals.

b) Tata cha :

- Like Atma located in the heart, and consciousness as property pervades body.

357. Sutra 28 : [Topic 73 – Sutra 244]

पृथगुपदेशात् ।

Prithagupadesat ।

On account of the separate teaching (of the Sruti) (that the soul pervades the body on account of its quality of intelligence). [II – III – 28]

a) Brihadaranyaka Upanishad :

स होवाचाजातशत्रुः, यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः
पुरुषः, तद्देशां प्राणानां विज्ञानेन विज्ञानमादाय य
एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते ; तानि यदा गृह्णात्यथ
हैतत्पुरुषः स्वपिति नाम ; तद्गृहीत एव प्राणो भवति,
गृहीता वाक्, गृहीतं चक्षुः, गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

sa hovāca ajātaśatruḥ, yatraiṣa etat supto'bhūdy eṣa vijñānamayaḥ,
vijñānamayaḥ puruṣaḥ, tad eṣāṃ prāṇānāṃ vijñānena vijñānam ādāya ya
eso'ntar-hṛdaya ākāśaḥ tasmiñ chete, tāni yadā gṛhṇāti atha
haitat puruṣaḥ svapiti nāma. tad gṛhīta eva prāṇo bhavati,
gṛhītā vāk, gṛhītaṃ cakṣuḥ, gṛhītaṃ śrotram, gṛhītaṃ manaḥ ॥ 17 ॥

Ajatasatru said, When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Akasa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed. [II – I – 17]

- Ajata Shatru Brahmanam.
- Atma during sleep, withdraws sense organs to heart through its consciousness.
- Like I use faculty of speech, I use faculty of consciousness.

Atma	Consciousness
<ul style="list-style-type: none">- Substance in the heart.- Karta- 1st Case	<ul style="list-style-type: none">- Property pervading all over body.- 3rd case – instrumental case.

- Pritak Upadesha – clearly mentioned.

b) Kaushitaki Upanishad :

प्रज्ञया वाचं समारुह्य वाचा सर्वाणि सामान्याप्नोति
 प्रज्ञया प्राणं समारुह्य प्राणेन सर्वान्गन्धानाप्नोति
 प्रज्ञया चक्षुः समारुह्य सर्वाणि रूपाण्याप्नोति प्रज्ञया
 श्रोत्रं समारुह्य श्रोत्रेण सर्वाञ्छब्दानाप्नोति प्रज्ञया
 जिह्वां समारुह्य जिह्वाया सर्वानन्नरसानाप्नोति प्रज्ञया
 हस्तौ समारुह्य हस्ताभ्यां सर्वाणि कर्माण्याप्नोति प्रज्ञया
 शरीरं समारुह्य शरीरेण सुखदुःखे आप्नोति प्रज्ञयोपस्थं
 समारुह्योपस्थेनानन्दं रतिं प्रजातिमाप्नोति प्रज्ञया पादौ
 समारुह्य पादाभ्यां सर्वा इत्या आप्नोति प्रज्ञयैव धियं
 समारुह्य प्रज्ञयैव धियो विज्ञातव्यं कामानाप्नोति ॥ ६ ॥

prajnaya vachan samaruhya vacha sarvani samanyapnoti
 prajnaya pranana samaruhya pranena sarvangandhanapnoti
 prajnaya chakshuh samaruhya sarvani rupanyapnoti prajnaya
 shrotran samaruhya shrotrena sarvanchabdanapnoti prajnaya
 jihvan samaruhya jihvaya sarvanannarasanapnoti prajnaya
 hastau samaruhya hastabhyam sarvani karmanyapnoti prajnaya
 shariran samaruhya sharirena sukhaduhkhe apnoti prajnayopasthan
 samaruhyopasthenanandan ratim prajatiapnoti prajnaya padau
 samaruhya padabhyam sarva itya apnoti prajnayaiva dhiyam
 samaruhya prajnayaiva dhiyo vijnatavyam kamanapnoti || 6 ||

Having by pragnâ (self-conscious knowledge) taken possession of speech, he obtains by speech all words. Having by pragnâ taken possession of the nose, he obtains all odours. Having by pragnâ taken possession of the eye, he obtains all forms. Having by pragnâ taken possession of the ear, he obtains all sounds. Having by pragnâ taken possession of the tongue, he obtains all tastes of food. Having by pragnâ taken possession of the two hands, he obtains all actions. Having by pragnâ taken possession of the body, he obtains pleasure and pain. Having by pragnâ taken possession of the organ, he obtains happiness, joy, and offspring. Having by pragnâ taken possession of the two feet, he obtains all movements. Having by pragnâ taken possession of mind, he obtains all thoughts. [Chapter 3 – Verse 6]

Atma	Pragyaya – Consciousness
<ul style="list-style-type: none"> - Nonpervading - User of property called Consciousness. - Nominative 1st cause. 	<ul style="list-style-type: none"> - 3rd case - Instrumental case - Pervading property

Word Analysis :

Pritak Upadeshat :

- Because of separate mention of Jivatma and consciousness, consciousness is property of Jiva.
- Hence Vastu Bheda.

Conclusion :

Eka Desi Matam : Sutra 19 – 28

Jiva	Chaitanyam
<ul style="list-style-type: none">- Paramanu- Located in the intellect.	<ul style="list-style-type: none">- Guna, property- Pervades body. Because of pervasion of Jeevas property it is sentient.

Corollary :

a) Many Sharirams :

- Many Jivas.

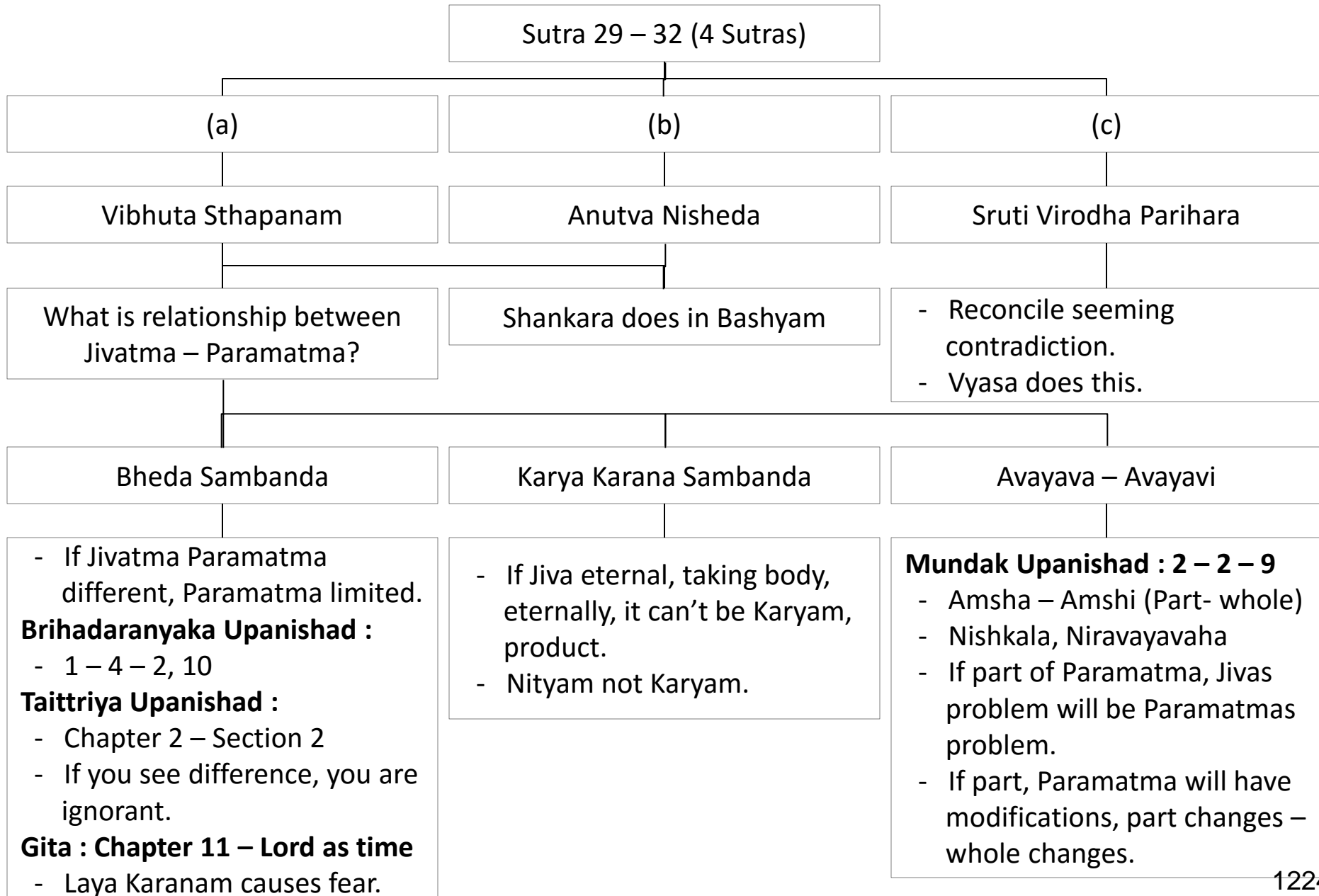
b)

Paramatma	Jivatma
<ul style="list-style-type: none">- One- Vibhu- All pervading	<ul style="list-style-type: none">- Many- Anu, Atomic

- No Aikyam possible.

358. Siddhantin : Sutra 29 – 32

- Very important Adhikaranam.



Brihadaranyaka Upanishad :

सोऽबिभेत् , तस्मादेकाकी बिभेति ; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कस्मान्नु बिभेमोति, तत एवास्य भयं
वीयाय, कस्माद्व्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmād ekākī bibheti, sa hāyam īkṣām cakre,
yan mad anyan nāsti, kaṣmān nu bibhemīti, tata evāśya bhayaṁ
vīyāy vīyāya kasmād hy abheṣyat, dvitīyād vai bhayaṁ bhavati II 2 II

He was afraid. Therefore people (still) are afraid to be alone. He thought, If there is nothing else but me, what am I afraid of? From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]

ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,
तथर्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वाग्देवः प्रतिपेदे,
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣīṇām, tathā manuṣyāṇām. taddhaitat paśyan
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idaṁ sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣāṁ sa bhavati.
atha yo anyāṁ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam
bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv
ādīyamāne'priyam bhavati, kiṁ u bahuṣu? tasmād eṣāṁ tan na priyam
yad etan manuṣyā vidyuh II 10 II

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam ।

tac-chubhram jyotisam jyotih-tad yadatma-vido viduh ॥ 9 ॥

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

Conclusion :

- Supported by Mahavakyas.
- Only possibility.
- Jivatma + Paramatma is Aikyam.
- Logically and scripturally, Jivatma not different or part of Paramatma.
- Only Nama Bheda, not Nami Bheda.
- If identical, Vibhum factual.

(b) Anutva Nisheda

Purva Pakshi - Matam

- Guna – Guni Sambanda
- Anu, occupies heart, substance with property of consciousness.
- Property not within heart but pervades body.
- Alpa Ashraya – Jiva
- Vyapi Gunaha.

Not logical according to experienter

- Property depends on substance for existence, inseparable relationship, equal extensiveness.

Ekadesi

Exceptions exist

Deepa / Chandamam

- One part of room
- Alpa Ashraya

Prabha / fragrance

- Pervades room
- Vyapi Guna

Shankara

- Radiance and flame one Substance, not property.
- Tejas Tatvam
- If property exists outside substance, it will extend beyond substance.
- If it can exist independently. No more property.
- Dense form – flame, rarified form radiance, no guna guni sambanda.
- Minute part, invisible particle of Chandanam in other parts of body, smelt by nose.
- Salt perceptible to tongue not eyes.
- Fragrance not absent but not perceived.
- Gandha perceived Ashraya not perceived.

- Chandanam example in Mahabharata – Shanti Parva.
- Anything with property changes, Anityam, product modifies – Asti, Jayate, Vardate , Apakshiya, Aparinamate, Vinashyati.

Argument No. 1 :

- If Atma, Sagunam, Sharira Vatu, Anityam, Dravyam.

Argument No. 2 :

- Atma not Guni Dravyam, Consciousness not property of Atma, consciousness is substance.
- If property, Atma will become dependent entity, Paratantram.

Consciousness	Shariram
- Svatantram, imperishable entity.	- Paratantram, perishes, Brain goes – Consciousness goes.

- Science mistakes consciousness as property of brain.
- Jiva not Atomic with pervading property of consciousness.

Eka Desi :

- Jiva leaves body (Utkranti), travels (Gathi), arrives into another body (Agathi). If Vibhu – How travel possible?
- How all pervading Jiva in Hridayam?
- Jiva is Anu – 1/100,000th of Hair.

d) Jiva has property of consciousness – says Sruti.

Jiva pervades through consciousness in the body.

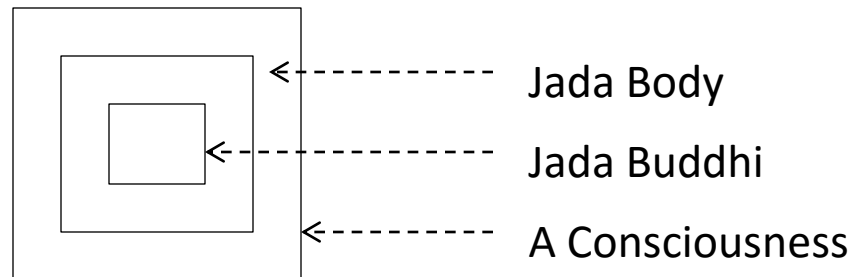
e) Consciousness different from Paramatma and Vibhu – how?

Vyasa resolves in 4 Sutras : 29, 30, 31, 32

a) I, Atma, am all pervading Paramatma, Aham Brahma Asmi is truth and teaching of Upanishad.

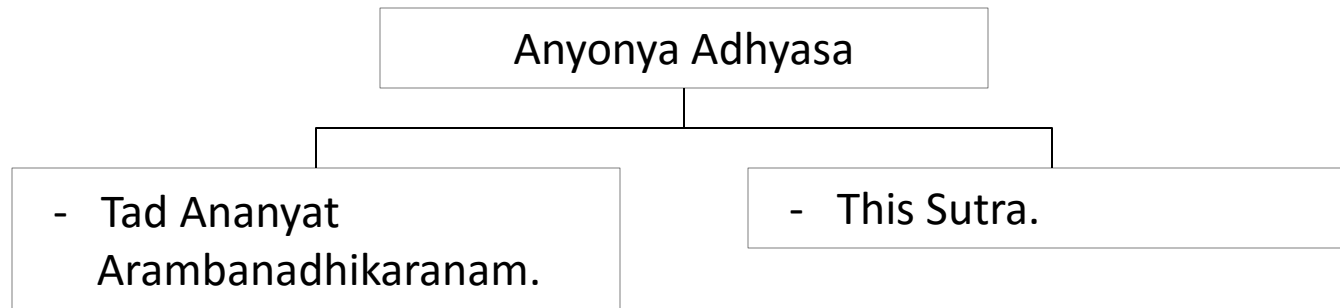
b) Intellect coexists along with all pervading Atma – Consciousness.

- Buddhi is content, located in the Body container.
- Consciousness pervading body and intellect.
- Chetana Atma and Jada Buddhi in close proximity.



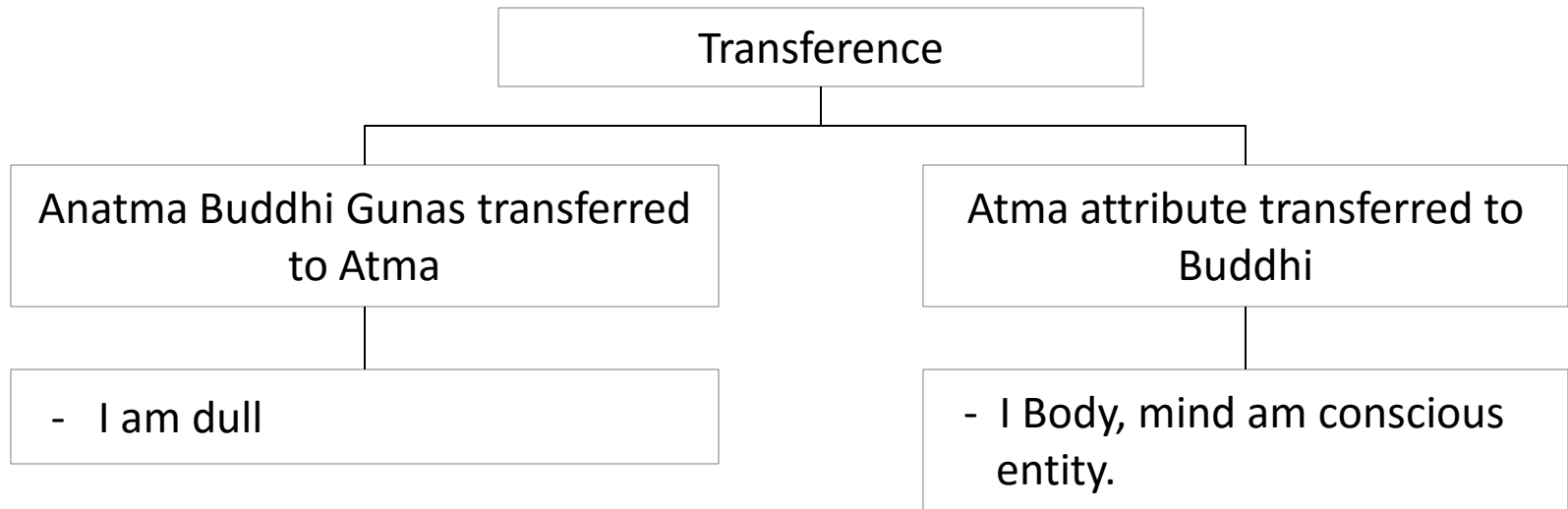
Atma	Body / Mind
<ul style="list-style-type: none"> - Chetanam – without property - All pervading - Immortal, sentient principle - Appears intelligent, short, fat. - Appears red crystal 	<ul style="list-style-type: none"> - Achetanam - Crystal body Jadam

- Properties transferred mutually.
- Mentioned in 2 places in Brahma Sutra Anyonya Adhyasa.



- Transference not real, only apparent.
- You lean on Painted wall, transference real.

Vastika Tadatmayam	Atmanaha Tadatmayam
Real	Apparent



- How do you know it is not factually transferred?
- Atma does not have connection with punya papa because it is Asanga, attributes seemingly transferred.

a) We say madras has come when train comes.

Arrival of train transferred to the Bumi – Adhishtanam.

b) Earth shaking – transferred to giddiness.

2 Birds in Body

Atma

- Unlocated all pervading.
- Sruti accepts finiteness, smallness in form of teaching Adhyasa.
- Teaching removes Vibhaktatvam and I claim Aikyam. This is idea in 4 Sutras.
- Atma and Buddhi eternally Associated.
- Atma is eternal originally, Akarta, Abokta.
- Actionless, pure screen, I, Paramatma.
- Anatma Dharmas I claim as mine and mistake myself as miserable Jiva.
- Sruti negates individuality. All individuality only superimposed individuality.
- To win confidence of Jiva, Sruti initially accepts Jivatvam in Karma Khanda.
- Assumes Karta, Bokta, Sanchita, Agami, Prarabda, travel to lokas.
- Makes student mature.

Buddhi

- Located in body.
- In Death, Buddhi with Pranas, leave Sthula Shariram.
- Buddhi comes to another body – Vasamsi Jeernani.
- Buddhi pervades body and makes body sentient through reflected consciousness.
- Samsara because I look at myself with transferred attributes of buddhi.
- Once transferred, they become prominent and suppress original nature of mine.
- Kartrutvam and boktrutvam (Action movie) suppress original nature of Atma.
- I am overwhelmed by moving character called Buddhi.
- Anatma Dharmas put together is called Jivatvam.
- Every Jiva hypnotised by Jivatvam, not easy to drop Jiva Bava.
- Jivatvam is Adhyasa.

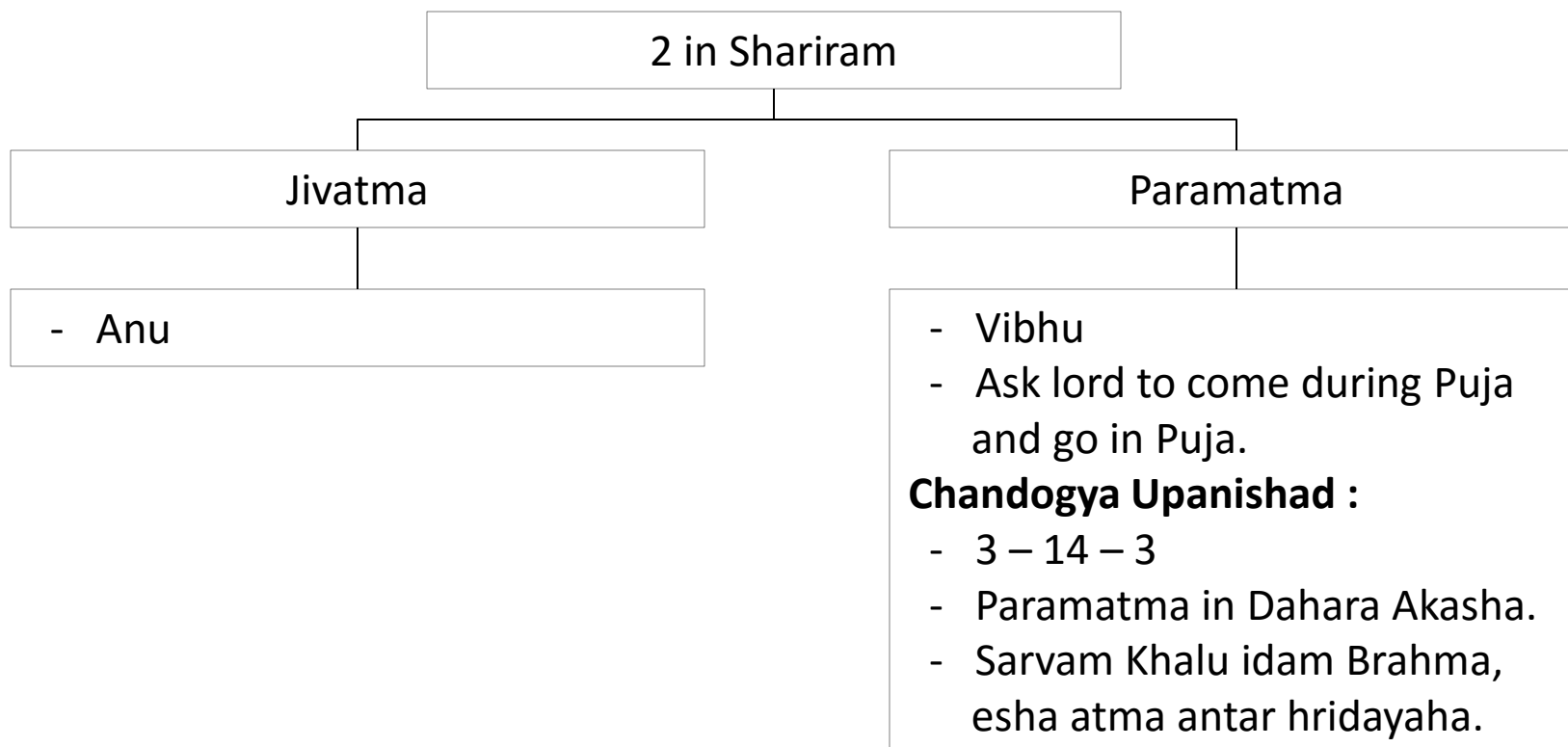
359. Sutra 29 : [Topic 73 – Sutra 245]

तद्गुणसारत्वात् तु तद्व्यपदेशः प्राज्ञवत् । Tadgunasaratvat tu tadvyapadesah prajnavat ।

But that declaration (as to the atomic size of the soul) is on account of its having for its essence the qualities of that (viz., the Buddhi), as in the case of the intelligent Lord (Saguna Brahman). [II – III – 29]

Ekadeshis question to Siddantin :

- How do you account for Sruti Vakyam of Jivas travel, Angushtam, Hridaya Ashraya?



Chandogya Upanishad :

एष म आत्मान्तर्हृदयेऽणीयान्त्रीहेर्वा यवाद्व
सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वैष
म आत्मान्तर्हृदये ज्यायान्पृथिव्या
ज्यायानन्तरिक्षाज्यायान्दिवो ज्यायानेभ्यो
लोकेभ्यः ॥ ३.१४.३॥

Esa ma atmantarhrdaye'niyanvriherva yavadva
sarsapadva syamakadva syamakatanduladvaisa
ma atmantarhrdaye jyayanprthivya
jyayanantariksajjyayandivo jyayanebhyo
lokebhyah || 3.14.3 ||

My Self within my heart is smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet, smaller even than the kernel of a grain of millet. The Self in my heart is larger than the earth, larger than the mid-region, larger than heaven, and larger even than all these worlds. [3 – 14 – 3]

- Can't say Paramatma is both Anu + Vibhu.
- Opposite attributes in are locus not possible.
- **Explanation :**

For sake of meditation, Sruti accepts temporary limitation to gain maturity, but not tatparyam – central teaching.

Katho Upanishad :

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-aniyan mahato mahiyan Atmasya jantor-nihito guhayam,

Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah || 20 ||

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – II – 20]

- Sruti uses same Vakyams for Anutvam and Vibhutvam for Jivatma and Paramatma as they are identical.
- Accept Jiva as Anu for meditation, and Paramatma as Vibhu for Puja.
- Kalpitam Dvaitam.
- Jiva Vibhu alone.

Word Analysis :

a) Tad Vyapadesha Tu :

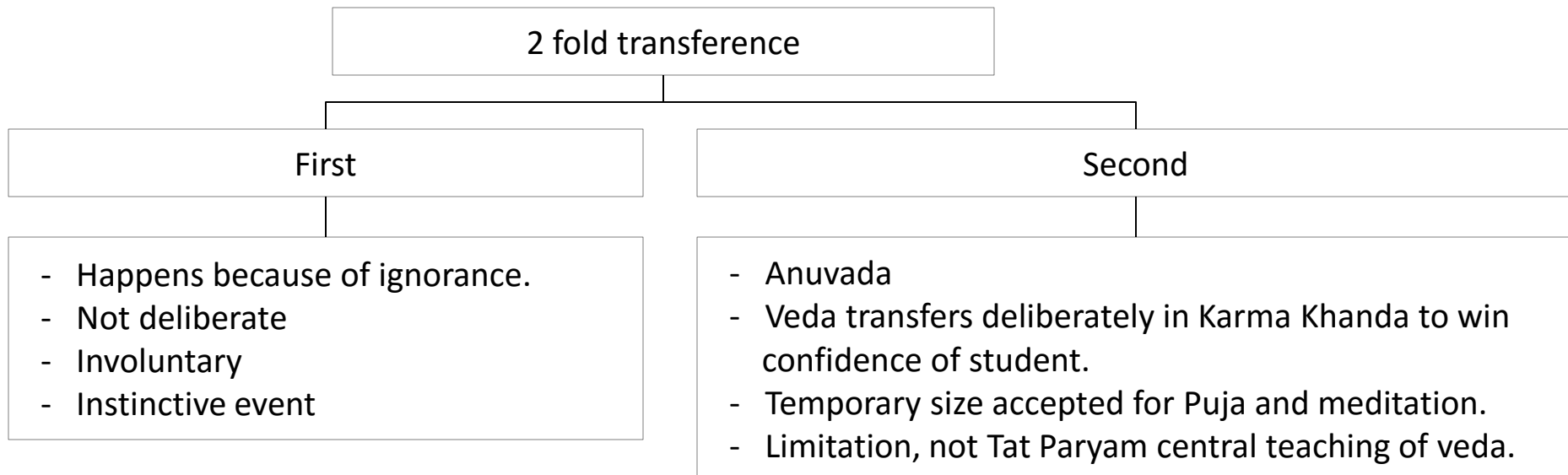
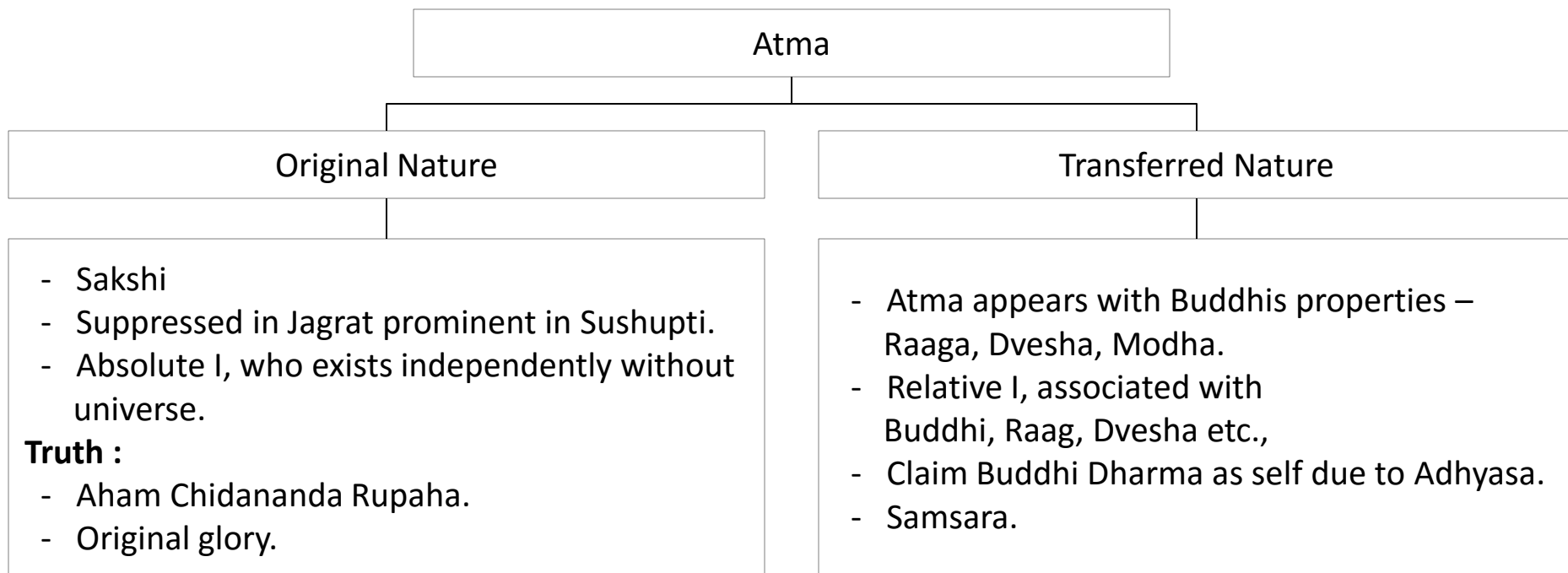
- However scriptural statements mentioning Jivas size.

b) Tat Guna Sarat Vat :

- Is due to prominence of transferred properties of the intellect.

c) Pragya Vatu :

- As in the case of Paramatma.
- Buddhi Guna transferred to Atma. After transference Atma has 2 gunas.



Conclusion :

- I, Jiva, am Mukta, Papa Punya Rahitaha.

360. Sutra 30 : [Topic 73 – Sutra 246]

यावदात्मभावित्वाच्च न दोषस्तद्दर्शनात् । Yavadatmabhavitvaccha na doshastaddarsanat ।

And there is no defect or fault in what has been said in the previous Sutra (as the conjunction of the soul with the intellect exists) so long as the soul (in its relative aspect) exists; because it is so seen (in the scriptures). [II – III – 30]

- Buddhis association must end in disassociation naturally.

Gita :

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २.२७ ॥

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 – Verse 27]

- For Moksha, Sadhana required.
- For death, no Sadhana required.

Purva Pakshi :

- All going towards Moksha.
- Why Guni, Sadhana, Shastra required?

Chandogya Upanishad :

- In sleep, Buddhi resolved, Buddhi merges into Atma.

Vyasa :

- Buddhi Sambanda, Agyana Janyaha, ignorance caused.
- Atma Asangaha, can't have Samyoga.

Atma	Buddhi
<ul style="list-style-type: none"> - Higher order of reality, Paramartika Satyam. - Can't have connection with another order of reality. - Satta Bheda. 	<ul style="list-style-type: none"> - Vyavaharika Satyam - Jivatvam based on Adhyasa not be cause of physical association. - As long as ignorance continues, Jiva continues.

- Dream girl – can't marry waker boy.
- No ignorance will die naturally.
- Everything in creation dies, Agyanam will not go away naturally.
- Agyanam continues in Sushupti, Maranam, Pralayam.
- Proof – Sruti + Yukti.

Brihadaranyaka Upanishad :

कतम आत्मेति ; योऽयं विशानमयः प्राणेषु हृद्यन्त-
ज्योतिः पुरुषः ; स समानः सन्नुभौ लोकावनुसंचरति,
ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमति-
क्रामति मृत्यो रूपानि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāṇeṣu, hṛdy
antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokān anusañcarati,
dhyāyatīva lelāyatīva, sa hi svapno bhūtvā, imaṁ lokam
atīkrāmati, mṛtyo rūpāṇi || 7 ||

Which is the self? This infinite entity (Purusha) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world - the forms of death (ignorance etc.). [IV – III – 7]

- Jiva travels everywhere only with association with Buddhi.
- For Buddhi Sambandha to go away, Jnanam required, Sadhana Chatushtaya Sampatti required.

Word Analysis :

a) Na Dosha :

- There is no defect in this view.

b) Yava Atma Bavitvat :

- Because of continuation of Buddhi Sambandha, as long as ignorance continues, you can't get away from your mind.
- When mind has a problem, mind becomes Baraha.
- Ashantasya Mano Baraha.
- For disturbed person, mind is a problem.
- Can't go away from mind by liquor, sleep, drugs, watching tv.

Mandukya Upanishad :

Only Method :

- Mind is Mithya, lower order of reality. Minds problems can never touch me in 3 periods of time.
- No natural end to Buddhi Samyoga. Ends only by our positive effort called Purushartha.
- Mind is Sukshma Shariram, Survives death of Body. Mind alone available in next body. No mother produces mind.

c) Tad Darshanat :

- Samsara, only because of Buddhi Sambanda and ignorance.

361. Sutra 31 : [Topic 73 – Sutra 247]

पुंस्त्वादिवत् त्वस्य सतोऽभिव्यक्तियोगात् । Pumstvadvivat tvasya sato'bhivyaktiyogat ।

On account of the appropriateness of the manifestation of that (connection) which exists (potentially) like virile power, etc. [II – III – 31]

Yukti Pramanam :

- Mind association continues in sleep, death, Pralayam. Raag, Dvesha continues, exists in unmanifest state.
- Non experience not proof of nonexistence.
- Mind exists in dormant, unmanifest form.
- Mind and karmas continue even though I don't feel Buddhi Sambanda in unmanifest form during sleep, death, Pralayam.

Cardinal principle of Advaita Vedanta :

- Whatever is intrinsically present can't be eliminated by any effort in an entity, even by Lord.
- If Samsara intrinsic nature of Jiva, no escape.
- Samsara not Svabavika Dharma hence Moksha possible. It is Aguntukam, incidental, transferred, borrowed, can be avoided.

Introduction to Seeker :

- You are innately free from all problems.
- Aguntukam Dharma can be given up.
- Because of transference of Kala, Desha, Paricheda, Gamanam, Kartrutvam, Boktrutva problems of Buddhi Jiva suffers.
- Buddhi Samyoga is cause of limitation of Jiva.
- Jiva is eternal, one with Paramatma, appears to be Samsari.

Vibaktam	Samsara
- Svabavika Dharma innate, limitless.	- Agantukam limitations, incidental.

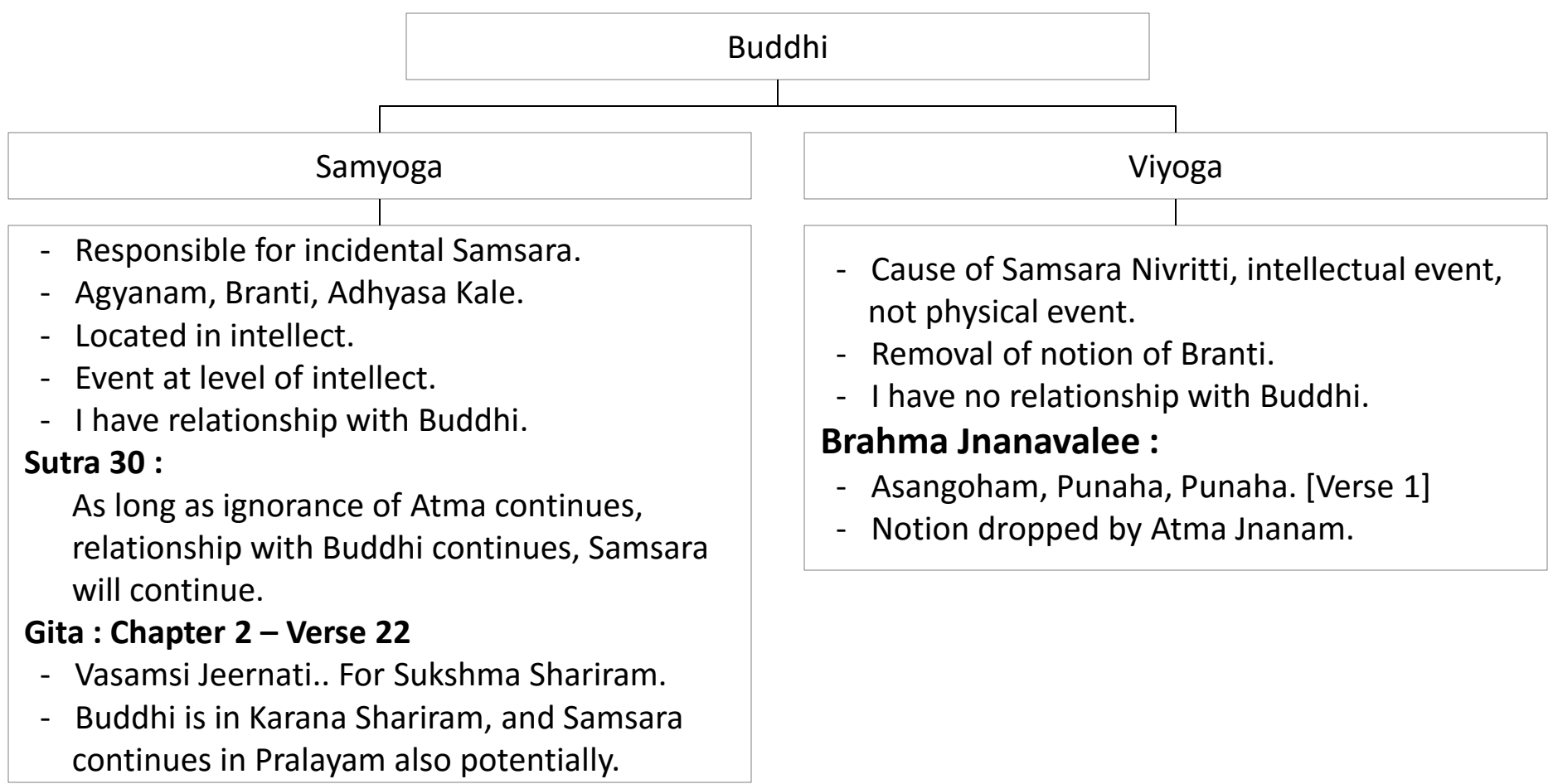
How to get Rid of Buddhi Samyoga, Viyoga?

2nd Cardinal Principle :

- Atma can't have Buddhi Samyoga.
- If Samyoga comes, it will not go away.
- I am ever free or never free.

Mandukya Upanishad :

- Asparsha Yoga – Asangoham, Purushayam, Anavagatam, Punyena, Papena, Yoga of noble understanding.
- Atma Sarvagataha, Samyoga not possible, where it can go?



यावदात्मभावित्वाच्च न दोषस्तद्दर्शनात् । Yavadatmabhavitvaccha na doshastaddarsanat ।

And there is no defect or fault in what has been said in the previous Sutra (as the conjunction of the soul with the intellect exists) so long as the soul (in its relative aspect) exists; because it is so seen (in the scriptures). [II – III – 30]

Gita :

वासंसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22] 242

Brahma Jnanavalee :

असङ्गोऽहम् असङ्गोऽहम् असङ्गोऽहम् पुनः पुनः ।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः ॥१॥

asangOham asangOham asangOham puna: puna: |
saccidAnandaroopOhamahamevAhamavyaya: || 1 ||

Unattached, unattached, unattached am I, again and again; of the nature eternal Existence-Knowledge-Bliss am I: I am That. That am I, which is the irreducible, immortal, endless factor. [Verse 1]

Logical Support :

Doubt / Purva Pakshi :

- Is Buddhi Samyoga eternal? After destruction of Brain?

Chandogya Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनं
स्वपितीत्याचक्षते स्वं ह्यपीतो भवति १

*Uddalako harunih svetaketum putramuvaca svapnantam me
somya vijanihiti yatraitatpurusah svapiti nama sata
somya tada sampanno bhavati svampito bhavati tasmadenam
svapitityacaksate svam hyapito bhavati [1]*

Uddalaka Aruni said to his son Svetaketu : 'O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, "He is sleeping." He is then in his Self.' [6 – 8 – 1]

- At Sushupti, everything resolved into Brahman.
- How can there be Buddhi Samyoga in Sushupti, Maranam, Pralayam?

Vyasa Answer :

- In all 3, Buddhi Samyoga present in potential form.
- Non experience of Buddhi not non-existence.
- Nonexperience of Buddhi is called Avyakta Avastha.

How do you say, Buddhi is Dormant?

- During waking, Buddhi comes back, relations come back.
- Sleep to waking is like one Birth to another.
- Buddhi Samyoga of last birth comes again in this Birth.

Gita :

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६.४३ ॥

There, he comes to be united with the knowledge acquired in his former body and strives more than before for Perfection, O son of the Kurus. [Chapter 6 – Verse 43]

- Other gives Birth to Physical body.
- All prodigies because of Buddhi Anuvritti.
- All minds kept dormant by Lord, Matures with Dominant features like the physical body.
- Punkstvam – Like reproductive feature.
- Santana Shakti, Potential in baby.

Word Analysis :

a) Abhi Vyakti Yoga :

- This is so because manifestation is possible of potentially existent Buddhi.
- This Sutra to prove previous Sutra.

Previous Sutra :

यावदात्मभावित्वाच्च न दोषस्तद्दर्शनात् । Yavadatmabhavitvaccha na doshastaddarsanat ।

And there is no defect or fault in what has been said in the previous Sutra (as the conjunction of the soul with the intellect exists) so long as the soul (in its relative aspect) exists; because it is so seen (in the scriptures). [II – III – 30]

- Unless you remove ignorance you will have Buddhi Samyoga.
- As you dwell deep into these Sutra, Atma Jnanam is possible.

Purusha Suktam :

वेदाहमेतं पुरुषं महान्तम् ।
आदित्यवर्णं तमसः परस्तात् ।
तमेवं विद्वानमृत इह भवति ।
नान्यः पन्था विद्यतेऽयनाय । २

vēdā-ha-mētham purusham-mahān-tham |
āditya-varnam-tamasah paras-stāt(u)
tamēvam-vidvān-amrita iha-bhavati |
nānyaḥ-panthā-vidyatē ya-nā-yā 2-2

I know that great Purusha, who shines like the sun, and is beyond darkness, and the one who knows him thus, attains salvation even in this birth, and there is no other method of salvation. [Chapter 2 – Verse 2]

Chandogya Upanishad :

त इह व्यघ्रो वा सिं॒हो वा वृ॒को वा
वरा॒हो वा की॒टो वा पत॒ङ्गो वा द॑ं॒शो वा
मश॒को वा यद्य॒द्भवन्ति॑ तदा॒भवन्ति॑ ॥ ६.९.३ ॥

ta iha vyaghro va simho va vrko va
varaho va kito va patango va damso va
masako vayadyadbhavanti tadabhavanti || 6.9.3 ||

Whatever they were before in this world – whether a tiger or lion or leopard or boar or bug or insect or flea or mosquito – they are born again. [They never know that they came from Sat]. [6 – 9 – 3]

- Te Sati Sampatti na viduhu.
- All Jiva resolve into Brahman. Even thou they resolve into Brahman, tiger, musician, come back as tiger and musician.
- Potential only comes back into manifestation.

b) Sataha Tu Asya :

- Only for potentially existent Buddhi Samyoga at waking, rebirth, recreation.
- Can't get Rid of Buddhi Samyoga.

Mundak Upanishad :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६॥

Vedanta-vijnana-suniscit-arthah sannyasa-yogad yatayah suddha-sattvah,
te brahma-lokesu paranta-kale paramrtah pari-muchyanti sarve || 6 ||

Having well ascertained beyond all doubts the exact import of the Upanisads and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III – II – 6]

- Buddhi samyoga is snapped.

c) Punkstvadhi Vatu :

- Motherwood, manhood, Prajna Shakti, productive power is there from Birth but manifest after sometime.

d) Aadhi :

- Other physical features – facial hair.

e) Tu :

- Negates Asat Karya Vada.
- Nonexistent can't manifest.
- Buddhi Samyoga exists always in manifest and unmanifest form.
- If defect in Gene, Hearing, seeing, tasting powers don't come.

Conclusion :

- Potential Buddhi alone comes back into manifestation and goes back to unmanifestation.
- This is the creation of 5 elements. Beyond that lies Atma.

362. Sutra 32 : [Topic 73 – Sutra 248]

नित्योपलब्ध्यनुपलब्धिप्रसङ्गोऽन्यतरनियमो वाऽन्यथा ।

Nityopalabdhyanupalabdhiprasango'nyataraniyamo va'nyatha ।

Otherwise (if no intellect existed) there would result either constant perception or constant non-perception, or else a limitation of either of the two (i.e., of the soul or of the senses). [II – III – 32]

General Analysis :

Siddantin :

- Buddhi Samyoga is cause of Samsara.
- Antahkarana association remains till ignorance goes.
- Mind Survives death and Pralayam.

Purva Pakshi :

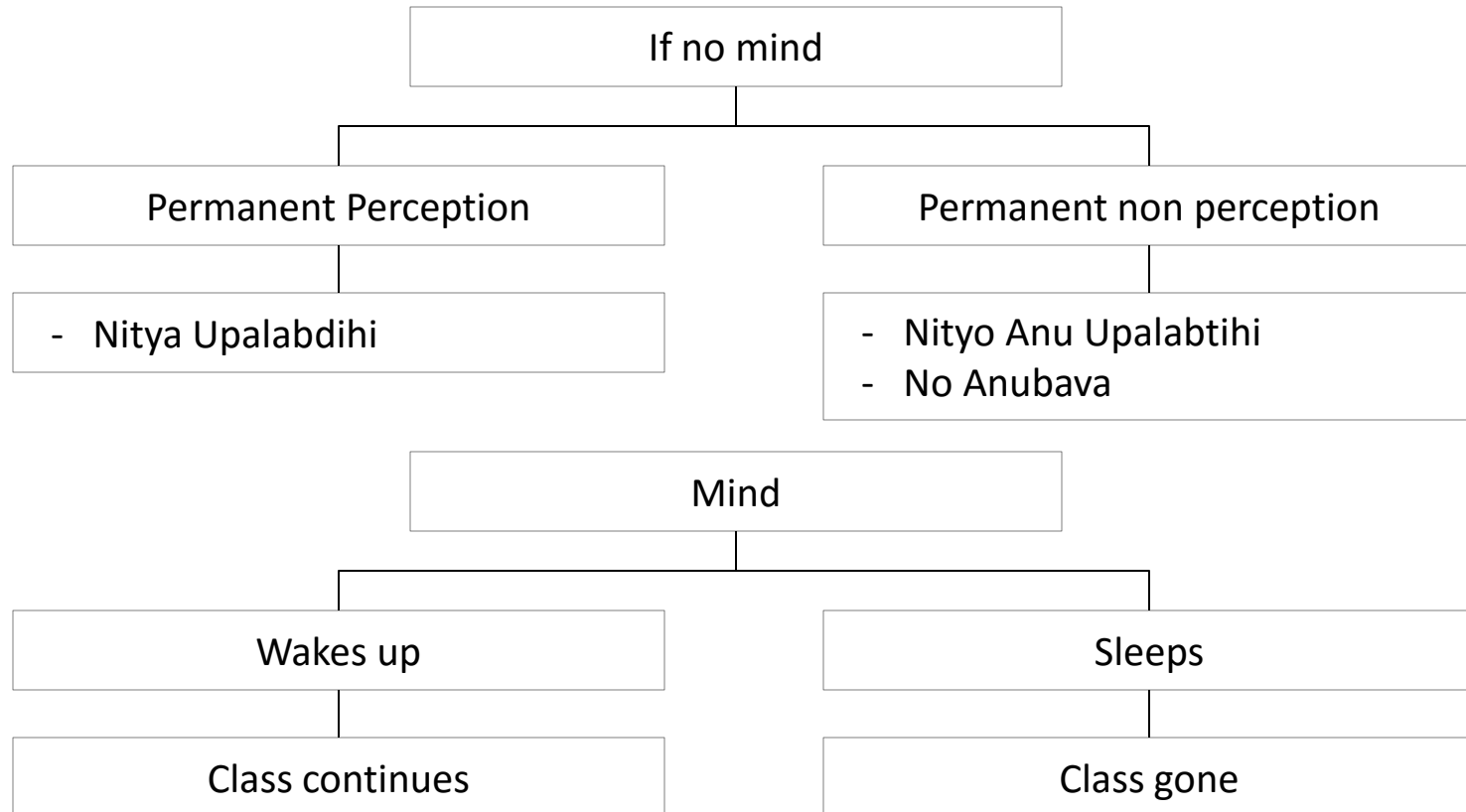
- You are assuming something called mind.
- Is there mind at all?
- Atma and sense organs enough to manage transactions.
- What is consequence if no mind exists?

Waking state :

- Sense organs exposed to same objects, healthy instruments, perceptions possible. 1248

Siddantin :

- If mind is not there, nobody to stop sense organs perception. Permanent perception all the time.
- Mind capable of switching on and off the sense organs.
- Mind has to function behind sense organs in class.



- If mind behind eyes + tv, taste not known.
- Consciousness and sense organs are permanently there.
- Mind is switch on and off hence accept minds Samyoga and Viyoga.

Word Analysis :

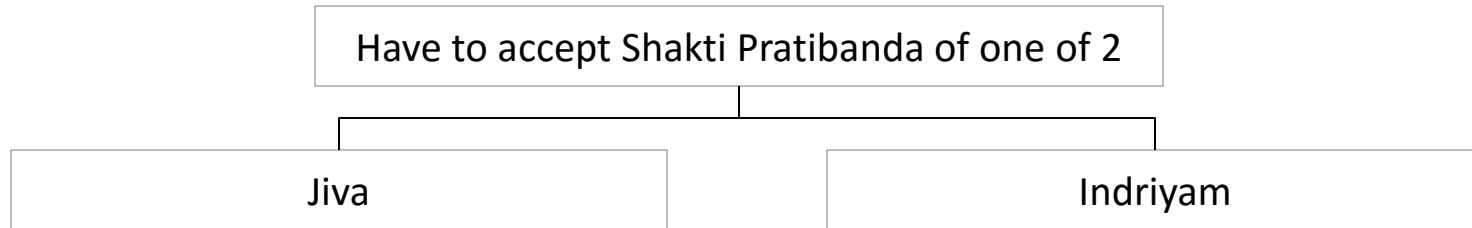
a) Anyatha :

- Otherwise, if you don't accept minds Samyoga Abava.

b) Nitya Upalabdihi Anu Upadaladihi Prasangaha :

- There arise possibilities of permanent perception or permanent nonperception if mind is not there.
- Jeeva Atma and sense organs are ever there.
- Jeeva = Consciousness ever with faculty of perception.

c) Anyatra Niyama Va :



- Niyama – Stultify, restrain hearing, seeming power.
- Mind is on, off, switch.
- 10 TV screens before transmission – one person – connector, mixer to transmit.
- Mind alone is the connector.

Conclusion of 12th Adhikaranam : Sutra 32

- Jiva is all pervading, Nityaha.
- Branti Buddhi Samyoga is cause of Samsara.

Siddhantin (Sutra 29 – 32)

Sutra 29

Eka Desi :

- if Jiva Vibhuhu, how travel possible?

Vyasa :

- Accept Jiva as Anu with travel for meditation and Paramatma as Vibhu for Puja.

Katho Upanishad :

- Chapter 2 – 1 – 18

Jivas 2 fold nature :

1) Original Nature :

- Sakshi

2) Transferred Nature :

- Travel with Buddhis properties.

Sutra 30

Purva Pakshi :

- All going towards Moksha, why guru Sadhana.

Vyasa :

- Buddhi Samyoga is ignorance caused.

Atma :

- Paramatma Satyam

Buddhi :

- Vyavaharika Satyam
- Travel only with Buddhi.

Brihadaranyaka Upanishad : 4 – 3 - 7

Sutra 31

- Non experience of Buddhi not proof of nonexistence.
- If intrinsically present, can't be eliminated.
- Mosha Svabavikam.
- Samsara Agantukam.
- Buddhi Samyoga cause of limitation.
- Mandukya – Asparsha yoga – Buddhi Samyoga in potential unmanifest form in sleep, death Pralayam.
- Non experience of Buddhi called Avyakta Avastha.

Sutra 32

Eka Desi :

- You are assuming only existence of Buddhi.

Vyasa :

- Buddhi switch for on + off for sense organs.

363. Conclusion :

13th Adhikaranam – 19 to 32 Sutra

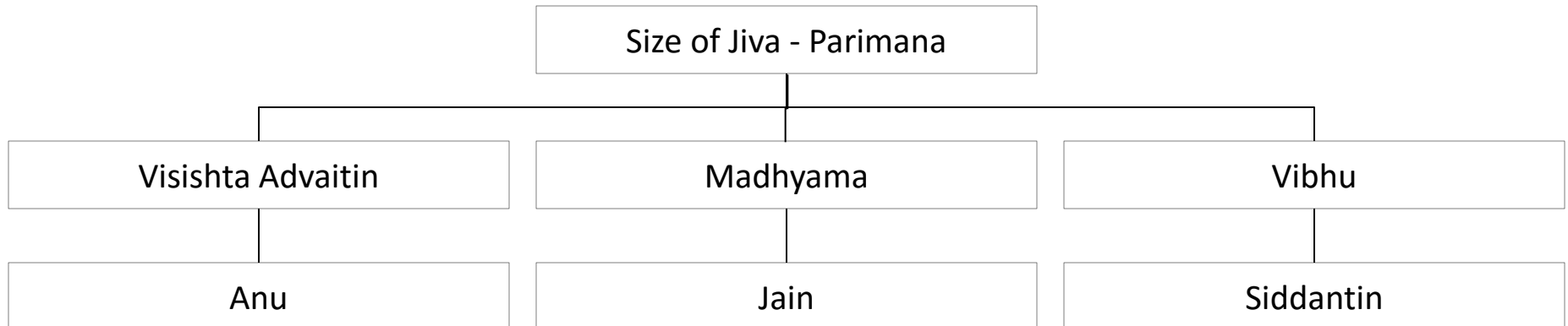
Size of Jiva :

Purva Pakshi :

- Chandogya Upanishad : Chapter 8 – Section 8
- Katho Upanishad : Chapter 4 – Verse 19 & 20.
- Brihadaranyaka Upanishad : Chapter 2 – 1 – 17
- Kaushitaki Upanishad : Chapter 3 – Verse 6

Siddantin :

- Brihadaranyaka Upanishad : 1 – 4 – 2 & 10
- Taittiriya Upanishad : Chapter 2 – Section 2 & 7
- Mundak Upanishad : Chapter 2 – 2 – 9
- Gita : Chapter 3 – Verse 36



Paramatma

- Sarvagata, Vibhu
- Paramartika Drishtya

Jivatma

Incidental

- Anatma association
- Vyavaharika

Intrinsic

- Jiva incidental nature.
- Tat Guna Saratvam – because of Anatma Adhyasa.

2 Drishti – for Jivatma

Vyavaharika

Jiva

Jagat

Ishvara

- Jiva travels
- Auphadhikam

Paramartika Drishti

- I alone am
- Tat Tvam Asi
- Vastvavikam

- If 2 Drishtis not known, Vedanta very confusing.

Adhikaranam 10 + 11 :

3 features of Jiva - Paramartika

Ajaha

Jnana

Sarvagata

Paramartika Drishti	Vyavaharika Drishti
a) Ajaha - Unborn	a) Janmavan - Yoni Manye Prapadyante. - Urdvam Gachhanti... [Gita : 14-18] - Interior, superior mediums
b) Jnana Svarupam - Pure knowledge, Chaitanyam without medium.	b) Jnatru Svarupam, knower, Jnanata, Pramata, Karta, Bokta.
c) Sarvagatam Svabava - Veda Anta features.	c) Travelling Jiva - Utkranti, Gathi, Aagathi. - Veda Purva features - Talking. Attending class.

Gita :

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥ १४.१८ ॥

Those who are abiding in Sattva go upwards; the Rajasic as dwell in the middle; and the Tamasic as, abiding in the function of the lowest Guna, go downwards. [Chapter 14 – Verse 18]

- In 2nd chapter, Sruti Virodha Aarihara done, seeming contradiction of Sruti regarding Jiva is negated (Avirodha Adhyaya).